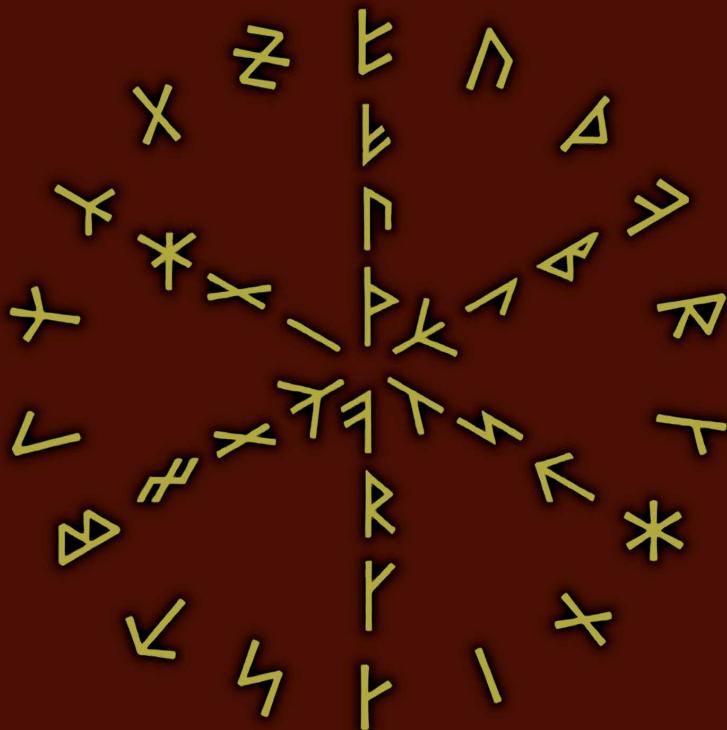


RUNE Practice

Exercises of Runic Initiation



Karl Spiesberger

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The preservation of health,
the attainment of success and magical powers
through the power of runes



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Foreword to the expanded 6th edition

Practical runic work has been preserved for more than two decades; witnessed by many, right up to recent times. Just a few examples;

"I have good experiences with the rune exercises, which I do every evening. The i n f l o w revitalises me a lot and gives me a lot of strength for the whole day. The influence of the runes also has a harmonising effect on me, so that my everyday working life is positive..."

"In my opinion, the runes can give as much to people today as other systems of vibrational enhancement, this is becoming increasingly clear to me ... When I need consolation, I realise again and again that the runes are a wonderful, effective means. The best ones for me are: Man, Not, Hagal."

"The runic course has given me so much strength for my profession that I wouldn't want to miss the continuation ..."'

"The runic course was very valuable for me. Since then I have been practising the runic positions every day, the effect is positive ..."

So everyone notices – according to the degree of their sensitivity – immediately or after some time that something is going on here: an influx that gradually takes hold of the whole body. From opponents and sceptics this is likely to be dismissed as "imagination". They say, not without good reason, that the existence of runic currents, fine power flows or whatever else this fictitious agent may be called, would first have to be concretely proven. Admittedly, this has so far been the negative point that has certainly not helped the cause.

Now, however, this edition is about a new source of energy, discovered and researched in many ways by a scientist of sober judgement, enemy of everything Metaphysical. This closes the gap that has been so painfully felt up to now. In the section: "Wilhelm Reich's Orgone" we learn about a universal force that undoubtedly also expresses itself in the runes.

Furthermore, a frequently asked question: "Why two rune books?"

Because they complement each other. "RUNENMAGIE – Handbuch der Runenkunde" conveys the runic wisdom that is important for practical use. Going beyond rune yoga, it provides an insight into rune magic, rune mysticism and rune manticism. For each of the 18 runes, we also find a detailed table on the meaning of the rune, its position, its grip, meditation formulae and much more.

The aim of this volume is to significantly expand the field of runic yoga, to show further ways to self-realisation and to a positive, spirit-filled life.

If you are looking for training from the ground up, if you want to find out about chakras and the vibrational forms of the human being, about awakening the inner power, about the practices of suggestion, hypnosis and magnetism, refer to "MAGICAL INITIATION – Esoteric life formation in theory and practice".

As the practice of runes is part of mantramistics – a very important part in fact – this discipline should also be included sooner or later. Dealt with in detail in "THE MANTRA BOOK".

Regular and persistent rune exercises awaken the sound forces within us, whose vibrations are increasingly activated through appropriate mantra practices. It is primarily about intensifying the physical vibrational levels and the subtle power centres.

Runic practice – mantra practice: two paths that lead to one, which leads to the one high goal, culminating in the spiritual rebirth.

Berlin, January 1982

Wilhelm Reich's orgone

There is much speculation as to what kind of rays or waves we are dealing with in the runes. The external influence is undeniable, too many have felt it. But how can one convince outsiders that autosuggestion is not playing a trick here?

But now we are at a turning point. The discovery of a previously unknown energy can no longer be denied; apparently the energy that includes all forms of energy previously labelled as 'occult'. Here we may be at the common source of those energy flows to which so much importance is ascribed in the pranayam of yoga, in the practices of mantramism and preferably in the practice of runes.

This power was discovered by the Viennese doctor and psychotherapist Wilhelm Reich (1897 – 1957), who was far removed from the occult. He unintentionally discovered it in a roundabout way. He called it orgone. Reich's research led to results whose effects on important areas of science – such as biology, physics and medicine – are not yet foreseeable.

Reich began with biological experiments, with experiments using inorganic matter (coal, earth, sea sand, etc.) and organic substances (including foodstuffs, plant tissue). The material was annealed or boiled. This caused it to disintegrate and form bubbles, "microscopically visible and functioning structures". Under high magnification, they were clearly visible as they pulsated, expanded, contracted, grouped into clusters and behaved like single-celled organisms.

These bubbles, "into which all swollen matter disintegrates, are transitional formations from the non-living to the living". Reich called it bion. "The bion is the elementary functional unit of all living matter".

And now the sensational thing for energy research: these

"biologically active entities are – as it turned out over time – carriers of a quantum of ORGONE ENERGY."

Reich discovered two groups of bions:

"The PA-bions correspond to fully developed, highly charged orgone units, whereas the T-bions (death-bions) products of degeneration, i.e. they must occur when tissue, cells or bacteria begin to lose their orgone charge."

For example, orgone loss in cancer, which Reich was particularly keen to research and cure.

The SAPA (sand packet) bions proved to be very effective:

"The effect of SAPA on putrefactive bacteria, protozoa and T- bacilli was far more powerful than that of other bions. When combined with cancer cells, they showed killing or paralysing effects at a distance..."

The doctor now observed the various bionic cultures in dark cellars. What he saw there was "somehow uncanny".

"After my eyes got used to it, the rooms turned from absolutely black to black and blue. I saw misty swathes, bluish streaks of light and flying dots. Deep violet colours seemed to come from the walls and objects. These lights, all blue or blue-green, became stronger, the individual strokes became larger when I the magnifying glass in front of my eyes. Black glasses weakened the impression. When I closed my eyes, however, the blue light impressions persisted. That confused me. I still knew that the orgone radiation irritates the optic nerves in a specific way and produces afterimages." -

"After an hour or two in the cellar room, my eyes hurt and became red."

After spending five hours in the dark cellar without interruption, Reich saw his palms glowing clearly after about two hours, even his shirt sleeves in the mirror, as well as the hair on his head. Around his figure and around objects in the

room was a "blurred, slowly moving, grey-blue glowing haze". Reich admits that he was frightened by this. He goes on:

"It is as if misty swathes of grey-blue colour are slowly moving through the room. The longer we stay in the room, the clearer the light phenomena become. Within the grey-blue swathes we see deep blue-violet dots of light."

"You can see the outline of a neighbouring person blurred but clearly."

Isn't it almost like reading the books of the Odforscher Reichenbach? Didn't his sensitives describe something similar? Only they saw people, animals and plants glowing in a reddish-bluish colour.

And the rune researchers, what do they say? Don't the most sensitive among them claim to perceive colours during their exercises? In a variety that goes far beyond Reichenbach and Reich. This is probably because the various runic positions, together with the runic sounds, cause particular directional forces to vibrate in the atmosphere and attract the practitioner's body.

Further research revealed that the energy "was not only present in the bion cultures... but 'was also present elsewhere'." But then the radiation, Reich concluded, "must be related to solar energy."

Now the researcher went one step further, a very decisive step. He decided to isolate the bionic radiation, to enclose it in a cavity. To this end, he constructed a box which he lined with metal on the inside and organic material (wood, cotton wool) on the outside. The inner metal walls reflected the radiation emitted by the cultures, while the outer organic covering prevented it from radiating outwards.

Reich set up a second box without bionic cultures for control purposes... Here, he said, no phenomena were allowed to occur. But what was really happening? To his astonishment,

he saw the same glow, only not as intense. He then dismantled the empty box, washed the metal plates, replaced the cotton wool, aired the whole thing thoroughly for days – only the radiation in the box remained. And not only in sunshine, even in fog and rain, with varying degrees of humidity in the air, even at night. From which Reich concluded quite correctly:

"So it (the radiation) was caused by direct solar radiation... It from 'everywhere', but it was not possible to determine what that 'everywhere' was."

The researcher did not rest. He turned his attention to the familiar twinkling of the stars. He saw it most strongly in the telescope

"in the darkest parts of the sky between the stars. It was the same subtle flickering and flashing of dots and rays that I know so well from my box."

This meant that the box "lost its magic at a stroke". Now he understood the phenomena:

"The radiation in my culture-free box simply comes from the atmosphere. The atmosphere contains an energy that I hadn't known about until then."

In the further course of his observations, Reich stated,

"that the light and wave phenomena extend over the whole area of the atmosphere and only become weaker in the direction of the stars and the moon because of the strong light ... Most pronounced on clear nights and when the humidity of the air is low... Moisture absorbs the radiation in the atmosphere, just like SAPA radiation."

If the cosmic radiation assumed by physicists is of planetary origin, the researcher concluded triumphantly:

"they were the same as the orgone rays. A sign that orgone is everywhere." – "I had discovered the atmospheric orgone energy when I checked my SAPA radiation."

He observed nature through an orgonoscope* constructed by Reich. Wherever he looked, he noticed this radiation phenomenon:

"Ground, walls, bushes, grass and animals, atmosphere etc. showed the same appearance, only different in brightness and density."

Don't we have to think of Reichenbach again, for whom the whole of nature was filled.

In any case, this proved to Reich that radiation phenomena are present everywhere in nature. But there were different densities and intensities of energy". What was certain for him was that he had discovered a natural law of the greatest significance, an energy that is intimately connected with all living things. And this energy,

"which controls the living is necessarily identical with atmospheric energy, otherwise it would not have led to the discovery of the atmospheric orgone". Orgone energy is "the primordial cosmic energy".

As it turned out, the orgone energy in the atmosphere fluctuated in intensity. These fluctuations were measured regularly every day at noon. The voltage curve rose highest around sixteen o'clock, mainly in fine weather, where the curve rose and fell evenly; however, this pulsation was very irregular on rainy and snowy days, as well as in changing weather in general.

*) Drawing and more detailed information about the production in: Wilhelm Reich "Die Entdeckung des Orgon", Vol.II, from which the information quoted here is also taken.

This is a very important finding for the therapeutic application of orgone energy. It is also important for rune practitioners when and where they practise, as we know. Reich's orgone measurements confirmed the observations of rune practitioners and explained why the inflow is felt particularly strongly on some days and less or almost not at all on others. The experiments also revealed that

"that the globe is not only surrounded by an air-atmosphere of a certain chemical composition, but also by an envelope consisting of orgone energy. This orgone envelope rotates from west to east, faster than the earth."

This should prove how right the mantrician Peryt Shou was with his spherical belt spanning the earth.

The earth's atmosphere exists just as concretely, because orgone energy radiates from the ground everywhere. And in between, from above and below, the human wave field, into which both runners and mantricians switch on – or in other words – into the orgone radiation field.

Reich's experiments became increasingly conclusive,

"that there is an omnipresent and a 11 – pervading cosmic energy, Newton's ether, the god of all times and peoples, which can be sighted and measured by means of orgone sensation, the eye, the thermometer, the electroscope, the Geiger-Müller apparatus".

If, for example, a polystyrene rod was stroked once or twice over the scalp hair without rubbing, the electroscope reacted to the now orgone-charged rod in the corresponding test arrangement. This conclusively proved the presence of orgone energy in the hair. Well, Baron von Reichenbach was probably talking about Od. Both researchers were certainly dealing with a radiant force that had not yet been discovered by exact science.

Or another experiment: using an orgone box and a thermometer, clear proof was provided that the earth and its

atmospheric air contain energy,
"which is measurable as heat in our devices".

The strong orgone concentration in the box measurably increased the temperature. However, this heat source only occurs when a very specific material is used.

With his 'entelechy' inherent in life ("a life force ... that controls life ..."), Driesch attempted at the time to make "the specific biological functioning comprehensible". The Viennese biologist Kamm e rer spoke of "a specific biological energy", an energy which, significantly, "has nothing to do with electricity, magnetism etc.". The same applies to orgone energy. By the way, certainly also of Mesmer's animal magnetism. Magnetism and magnetisation are probably terms of embarrassment. Od and odisation come closer to the matter, provided one assumes a biological form of energy that comes close to orgone or is orgone.

Reich realised that the usual methods of radiation research were of little use. New experimental methods had to be developed, as the cosmic energy that existed everywhere was a force that did not obey known laws, in other words, a natural force that was subject to a different set of laws.

Thanks to his findings, the researching doctor was primarily interested in combating the cancer epidemic from a completely different angle. As a result, he decided to orgone for healing purposes. He based his approach on two main principles:

"Every living organism is a part of the surrounding nature and is functionally identical with it." Secondly: "Every perception is based on the harmony of a function within the organism with a function in the outside world, i.e. on organotic harmony."

In short, his aim was to supply cosmic orgone to an organism that was weak in orgone.

Nothing else strives the rune practitioner with his

runic positions and intoning the runic names. He consciously switches himself into the runic force field (or, in Reich's sense, into the atmospheric orgone field) and concentrates on absorbing the runic currents (or, according to Reich, the orgone energy).

What does the research doctor say?

"It charges living tissue and causes expansion of the plasmatic system."

This confirms the healing effect of the runes.

The red blood cells an essential role in orgonotic therapy (no less in runic therapy), because each one "is an independent, self-contained orgonotic energy vesicle" (mind you, this is what a doctor says), which is biologically charged by orgone energy (or by runic or other mantric practices).

The orgone content of the blood is important. The red corpuscles are "nothing other than orgone vesicles" The doctor puts it like this:

"The red blood cell is a tiny organic system that contains a small quantum of orgone within its membrane."

"The orgonotic charge of the tissue and blood cells probably determines the degree of susceptibility to infections, i.e. the 'disease disposition'."

Other guiding principles that are important for anyone who is convinced that healing powers are flowing to him from an invisible source.

"The external supply of orgone relieves the organism of the burden of using up its own orgone in the fight against the disease."

"... orgone-weak blood cells (absorb) orgone greedily."

"The red blood cells can be charged by the atmospheric orgone." ("The effect of solar radiation is based on the same principle.")

Proof again for the rune followers that they have taken the right path. And for all those who endeavour to strengthen their health by means of mantra retreats or prana exercises (e.g. taking in the sun prana). The late spiritual healer Dr Kurt Trampler argued no differently. He was convinced that he was drawing from a spiritual force field. To absorb the spiritual healing power, he recommended a posture that corresponds to the manrune position.

The strictly scientific doctor and psychotherapist Reich was certainly unfamiliar with these spiritual methods of absorbing life force; if he had known them, they would certainly have been too vague, too unscientific for him. Only to be welcomed. Precisely because the scientist followed the path of exact research, achieving concrete results that could be verified at any time and were in harmony with the "occult" teachings, the existence of a life energy that works within us and surrounds us everywhere is proven all the more convincingly.

Reich created the orgone accumulator to concentrate orgone energy for therapeutic purposes. Just like the much smaller orgone box, the outside was made of organic material and the inside of metal. Under no circumstances, however, was aluminium to be used, "as it has a toxic, life-threatening effect". Based on previous experience, it was known that orgone is attracted and retained by organic materials of all kinds, whereas metallic materials quickly repel the orgone they attract. The formula is

"Organic materials absorb energy. Metallic materials radiate it. Braking of the kinetic energy at any metallic obstacle results in a localised increase in temperature compared to the surroundings."

As a result of the simple process of absorbing energy from the atmosphere thanks to the organic shell of the box and passing it on to the metal inside, the orgone energy accumulates in the interior and forms an energy field; the reaction of this field,

however – Reich emphasises explicitly – "is orgonotic and not magnetic in nature".

As a result, "the energy field of the globe is not magnetic but or gonotic in nature and has a certain relationship to the magnetic north and south poles of the earth". Based on this, Reich assumes that magnetism "may prove to be a special function of cosmic orgone energy".

As has been shown in therapeutic practice, the orgone energy inside the orgone accumulator is "around three to five times higher than in the open atmosphere", depending on the time of day and weather conditions.

Depending on the prevailing radiation situation, the patient must remain in it for half an hour or longer. The accumulated orgone penetrates the naked body. Every cell, every organ is supplied with energy. Attention must be paid to breathing. The orgone in the air we breathe enters the lungs and bloodstream directly. According to Reich, "normal energy balance in the organism through orgone" was an essential prerequisite for health.

In fact, orgone irradiation contributed a great deal to physical recovery. It destroyed stubborn tumours and even cured cancer patients who had been given up by doctors.

Of course, orgone irradiation is not a panacea that can be used everywhere, to which one surrenders without own help. The psychotherapist expressly emphasises the need for a relaxed, balanced state of mind in every respect and a similar mindset. Only in this way can orgone treatment achieve its goal.

This also puts Reich back in harmony with the spiritual healing methods. Which also applies to our exercises. Here as there: without the harmonious triad of spirit, soul and body, it simply doesn't work.

Wilhelm Reich's ingenious mind was constantly devising new experimental possibilities. He proved, for example, that with the

right experimental set-up, light bulbs would light up when the hand approached as a result of the orgone energy flowing from it.

This should prove that in my experiments with incandescent lamps and neon tubes it was not static electricity that caused the luminous phenomenon, but an energy emanating from the body that could be amplified by runes {see section: "Experiments with burnt-out incandescent lamps", page 175*).

Furthermore, since orgone appears to influence gravity, the long-sought force that counteracts gravity in our lifting experiments has probably been found. (See section: "Lifting tests", page 177**.)

As can be read in the December 1974 issue of ESOTERA, Reich invented an orgone-powered motor, which he successfully demonstrated in the USA in 1947.

And the magazine reported something even more incredible: Reich demonstrated "the formation and discharge of rain clouds" by means of a basically very simple device.

His c l o u d- b u s t e r consisted of 10 tubes about 8 metres long. In these tubes, "a high orgone potential builds up compared to the surroundings. This resulted in a very different orgone potential, as the orgone tension in the pipes was stronger than that of the atmosphere. "The technical experiment confirmed the theoretical assumption: clouds disperse when the tubes of the cloud-buster are directed towards their centre, they grow when the tubes are directed towards the nearest surroundings in the cloud-free sky."

*) More about this in MAGICAL PRACTICE: "Burnt-out light bulbs light up." Page 211 ff.

**) Detailed in MAGISCHE PRAXIS; "The power from Atlantis?" page 115 ff.

This has an effect on the weather, as "the large orgone potential (in the pipes) draws energy from the smaller one (in the atmosphere) up to a certain degree of saturation".

Please don't shake your head. Young scientists take the matter very seriously. B e r n d S e n f reports in EMOTION, Wilhelm Reich magazine, 1981/3, on all the things Reich succeeded in at the time. We hear of "targeted dissolution and generation of rain", of "artificial dissolution of fog" and "interruption of droughts", even "generation of rain and vegetation in the Arizona desert" and of the "restoration of destroyed natural self-regulation".

Well, we've heard a lot about weather forecasters. Of course, they don't use a cloud breaker and understandably find little credence. But, you might ask, what does that have to do with runes?

Of course, we are not claiming that we can replace the cloud-buster with rune magic. Another gender however does indeed seem to have possessed this ability, as EDDA songs murmur; for how else could they be understood? Thus the 9th verse of the "Magic Song":

"... I conjure up the wind on the surging tide
and sing the sea in slumber ..."

Then in the Sigdrifumal:

"Learn! Surf runes, if you want to salvage
the sailing roses at sea,

...

The surf may foam, the waves roar black, you come
from the sea in good health ..."

Likewise in the Rigsmaðr :

"Konr, the young one, knew runes,
...
especially as he was able to...
... to calm the sea ..."

A tale from the distant past of what man was once able to do in harmony with the forces of nature. Without apparatuses, without machines, solely with the power of the word, with the power of signs - "... burn the runes into the oars, cut them into stem and helm ..." (Sigdrifumal).

Unimaginable for us today, outgrown by nature, outgrown by the magical. Nevertheless, a little of it still lies dormant within us, waiting to be awakened. I have often succeeded in moving heavy tables with kabbalistic and runic names, without media.* The mantrically spoken "word" brought it about.

The generated sound vibrations, undoubtedly energy carriers and energy mediators, combine – as can be assumed – with the vibrations of universal energy to form a common force field that releases matter – the table – from its rigidity.

Another, closer question: Are orgone energy and pyramid power of one and the same origin? Are both energy stores – the orgone accumulator and the pyramid, which can also be used successfully – fed by the same bio-energetic force? This is very likely. Only practice can decide here. A hint for rune researchers who have enough time, space, skills and resources.

One builds an orgone accumulator**, one pyramid using the conventional method and one is made from material in Reich's sense. An accumulator in the shape of a pyramid. All three large enough to be able to assume any rune or other posture.

Runes and mantras are now practised in these energy stores. It is not impossible that the pyramid, with its tip acting as an antenna, draws in more energy than the box shape. But proceed with caution, we do not yet know the full extent of the effect on the power flowing in and intensifying inside. In any case,

*) For more details, see: MAGIC PRACTICE: "The magically animated tables", page 129 ff.

practice will show to what extent orgone and pyramid power (basically the same agent) will benefit the practitioner if they are used correctly.

Perhaps the last question that arises: Is cosmic bioenergy merely a modification of an even more extensive force field, a mental one, from otherworldly dimensions? As mantricians surmise.

Back to Wilhelm Reich. Did the scientific world crown his epoch-making discoveries with the Nobel Prize? – It hardly took any notice or fought against him. The very worst:

On 19 March 1954, he was banned by the courts from selling, renting and transporting the accumulator because of "fraudulent advertising" for his allegedly curative orgone accumulator – according to a statement by his employee Ola R a k n e s. He was finally tried and sentenced to two years in prison. He was finally put on trial and sentenced to two years in prison. His imprisonment lasted only from 12 March to 3 November 1957, after which Reich was dead, having died under circumstances that remained a mystery. By virtue of the court judgement, a veritable witch hunt began, the likes of which were only known from the Nazi era. All available orgone apparatus was destroyed and Reich's books and records were burnt by the tonne. Done in the USA.

Why is that? The unbiased scientist Wilhelm Reich had touched the foundations, had questioned prevailing views on biology, physics, psychology, medicine and morality, and had also conclusively demonstrated in experiments how environmental pollution and air pollution contaminate the orgone in the atmosphere and, even more seriously, how radioactivity threatens to destroy it in its life-sustaining function worldwide. – If these are not reasons!

**) Instructions in EMOTION, Wilhelm Reich magazine, 1981/2

Reich may be dead, but his life's work is not. Open-minded, unbiased researchers are continuing it.

In any case, everything seems to indicate that they all work with the same energy, be it the followers of Wilhelm Reich or the pyramid practitioners, be it the proponents of Lakhovsky's Universion, Huter's Helioda, Teltscher's fine power flows or the runic currents.

Orgone, pyramid force, prana or ether currents or whatever other forces, ultimately probably originating from the same omnipresent bio-energy, into whose universal force field with its many-branched directional currents we all connect.

Fortunately, one thing is certain: Neither the scientific representatives of the orgonotic working methods nor the practitioners of the so-called occultist directions are victims of nebulous phantasmagoria, since they all draw from the source of a quite concretely existing NATURAL FORCE!

Foreword

In this book I have mainly dealt with the practical side of the runic exercises, which can be imitated by anyone and which require no previous knowledge, which I would like to emphasise.

This book is intended to be an exercise book that enables you to utilise the powers of the runes in the service of physical healing and spiritual awakening. It was written for all those who want to try out the beneficial, successful influence of these ancient healing signs.

What all schools of success strive for, the runes teach in a perfection that is unrivalled. Through a carefully worked out system of easily imitable exercises, this book makes the desire for a harmonious, satisfying life a reality!

At the same time, it should also be a support against the adversities of everyday life. A help against the tensions and cramps that today's record-breaking times bring with them for all of us.

The aim of this work is to mould people into "personalities" who do the right thing in every situation in life and thus help to determine their fate.

I wish all my readers that they achieve this goal!

*A new person through runic power,
a new life through runic power!*

Berlin in August 1957

Karl Spiesberger

INTRODUCTION

Introduction

The simplest way to activate, charge and strengthen the human force field, to turn it into a powerful receiver and transmitter, is still far too little practised despite many attempts, which is certainly due in part to the ethnic-Aryan tendency strongly represented by the rune researchers of the past decades.

Even today, many are unable to judge runic wisdom without a tendentious flavour. For some, the runes remain privileged signs of salvation of the "Nordic man", for others they are diabolical characters who magically supported the dehumanised actions of the Hitler era. Reason enough to continue to keep rune knowledge in silence.

When will the view that *the runes hold the key to areas of power*, the development of which can no longer be delayed, finally become common knowledge in the frontier science camp?

No less important (if not more important!) than other branches of the border areas is the knowledge of the forces at work through the runes; for hardly any other practice of parapsychic research allows such a comprehensive realisation in the fields of yoga, magic, mysticism and manticism.

And what makes the runes particularly valuable: *every rune can be expressed physically!*

Seen in this light, the rune magician is even superior to the Kabbalist. Hebrew letters – (however magically effective they may be in their combinations, which is not to be disputed, because they have been tried and tested) – cannot even be physically placed by a Baalshem, a "Lord of the Name", at least not in the way we are familiar with. Runes are represented by everyone, individually and by whole groups, as living symbols. The body as a reflection of cosmic archetypes!

Only a few have this fact.

The magic of the Edda, in which the runes are said to have no less miraculous power than the names of the gods of the Kabbalah or the amulets and spells of the Egyptians, Chaldeans and other magical peoples, was buried for too long.

It may be that a remnant of Nordic magic has secretly survived into our more sober days, handed down from building lodges, orders and lodges; runic symbolism on churches and houses, in stucco and stone, as carvings and half-timbering, speaks in favour of this.

However, the secret of the runes only became known to wider circles at the beginning of our century through the Viennese researcher, Guido von List.

In higher vision, triggered by months of silence in complete darkness as a result of eight operations on the shift star, deep connections were revealed to him, who had spent many years studying the runes. List describes this state, in which the laws of "Kala" and other essentials were revealed to him, as follows:

"Today it is completely incomprehensible to me how I was clairvoyant in the night of the blindfold, with what power my memory worked, so that every passage of the heroic epics, but especially every verse of the Edda, was available to me in my memory without gaps, much more securely than today, since today I am again dependent on the time-consuming and tedious looking up and searching in the various books, because I have lost that rare memory with the recovery of my sight ..."

With Guido v. List, the spell was broken and his ideas began to gain importance in more and more people's minds.

The runes had once again become a metaphysical factor.

Kurtzahn expanded the traditional method of casting lots and combined it with cartomancy.

Rudolf John Gorsleben emphasised the dormant powers in the

runes and Bernhard Friedrich Marby, Siegfried Adolf Kummer and Peryt Shou taught their awakening and practical application.

During the unfortunate Nazi era alone – when everything occult, no matter where it came from, was relentlessly persecuted (although some of the Nazi greats would have been only too happy to surrender to magic themselves) – the runes fell into disrepute and so it has remained in the first years of the post-war period, in some respects, unfortunately still today.

More recently, it was Roland Dionys Jossé who took up the old runic wisdom again, but turned more to the runo-cabbalistic side.*)

I personally, who would never have even remotely thought of writing a single line about runes, as I am by nature an opponent of runes, was prompted by strange circumstances to investigate the secret of runes. Books were placed in my hands, people were led into my path, an inner urge took hold of me, and like a warning symbol, a row of manrunes greet me every day when I look out at the frieze of the house opposite as I sit at my desk.

Intuition and experience have taught me what has only been hinted at so far.

The runes will probably whisper mysteries to anyone who succeeds, into their transcendental field.

But they require the whole person. Body, soul and spirit must be tuned like precious instruments before the runic song can resound within us in a purposeful way.

*) Roland Dionys Jossé: Runo-astrological Kabbalistics.

Meaning of the runes

Runes are a symbolic expression of "*concepts*", "*ideas*", "*archetypal powers*", of "*image forces*" that create in the universe.

They harbour the "*primal sense*" that underlies everything that pushes into existence.

They connect with the "*realm of causes*", the source of all phenomena.

They work beyond what has been worked, beyond reality; for what we call reality is in truth *worked*, worked by a higher reality that commands space and time, one that works in transcendence.

Runes also symbolise letters and *sounds*.

Letters and sounds, on the other hand, are keys to energy stores, ether currents, as yoga practitioners and mystics teach.

Consequently, every rune is a mediator, a point of contact, a transformer.

Their lines show which antenna shape we have to form in order to tune into the effective field of the chosen sound power.

Runes switch us into as yet unexplored areas of radiation and waves and are, as I have explained elsewhere, *levers to cosmic power stores*.

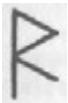
We carry out the switching process with our body by assuming postures corresponding to the runic signs, singing, humming, speaking or thinking runic sounds or runic mantras.

Rune practice – encompassing asana, mantram, meditation, contemplation and ritual – brings us closer to the elemental forces, connects us with the becoming powers of transcendence.

It is essential for our work to know the meaning of the eighteen runes of the Futhork under consideration, which we give here in tabular form.

Runes table

Name	Symbol	Letter	Meaning
FA		F	Primordial fire rune change, redesign emergency spell rune Send rune The generative principle of the original spirit
UR		U	Urewigkeit The constant healing rune Rune of luck Rune of the geomagnetic currents Primordial soul
THORN		Th D	Rune of action Will to act Willingness to become Objective Rune of od-magnetic transmission
OS		O	Spiritual salvation Rune of the breath and the od-magnetic radiant power
OTHIL		O	Origin The power of the word The receiving principle

RIT		R	The Primal Law Rune Law, Justice, Counselling and Salvation Rune of rhythm and dance
KA		K	Reproduction Procreation Power Art Skills
HAGAL		H	The All- Encompassing Spiritual Guidance The cherishing, protecting, preserving harmony
NOT		N	The inevitable Karma Fate compulsion
IS		I	Self-Rune The awareness of one's own spiritual power Will activity Personal power Banishing power Rune of self-control and mastery over others

AR		A	Sun rune Wisdom Beauty Virtue Fame Healing and mending Spell protection rune Leadership rune
SIG		S	Solar power victory Success Knowledge Insight Power of realisation
TYR		T	Power Success Wisdom Procreation Revival Rebirth in the spirit
BAR		B	Becoming Birth Being Secure Singing
LAF		L	Primal law of life Life experience Love Primordial water The water and sea rune

MAN		M	The man rune Mehrung Abundance Recovery Magic Spirit God-man The male cosmic principle Day consciousness
YR		Y	The woman rune Drive, desire, passion The drive-desire rune Error, confusion Death, destruction The negative feminine principle in the cosmos Night consciousness
EH		E	Marriage Enduring Love Law Justice Hope Duration The loyalty rune Rune of the dual (twin) souls
GIBOR		G	God rune God- Everything Cosmic Consciousness Marriage of Forces The Begetting and the Receiving Sacred marriage Giver, gift Fulfilment

Runic Currents – Radiation – Univerision

The aim of runic gymnastics is to absorb runic flows of subtle forces.

Gorsleben speaks of "living *runic currents* of the heavens", who sees in the runes "power elements, power figures of cosmic currents", the effect of which anyone can experience in themselves, as long as they know how to physically place the runic signs.

Mareb distinguishes between *upward and downward radiation*, the rays of the sky and those of the earth.

Kumm and others share the views of Gorsleben and Marby.

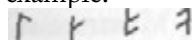
For Dr Teltscher, the runic signs are indicators of the *fine power flows* pulsating in space.

The verticals of all runes point to the vertical flow of subtle forces: 

Two intersecting flows of power find their expression in the forms of the Eh and Not rune:  

The Hagal rune symbolises the unification of three basic subtle power flows: 

According to Dr Teltscher's theory, there are also a large number of secondary streams, which can be seen in those runes that have secondary lines in addition to the main line, for example:



A further complicated connection between main force flows and secondary force flows, which Teltscher unfortunately does not address as far as I know, seems to exist in the case of those runic flows, such as the  and others try to express.

Starting from a completely different point of view, engineer

Straniak believes he has discovered a new force based on numerous pendulum experiments – he calls it the "*eighth great force of nature*", which permeates matter. According to Straniak, matter does not radiate, but is *radiated through from the outside*, and according to pendulum results from six possible directions: East – West; West – East; South – North; north – south; height – depth; depth – height. The nature of the material determines from how many directions it is irradiated.

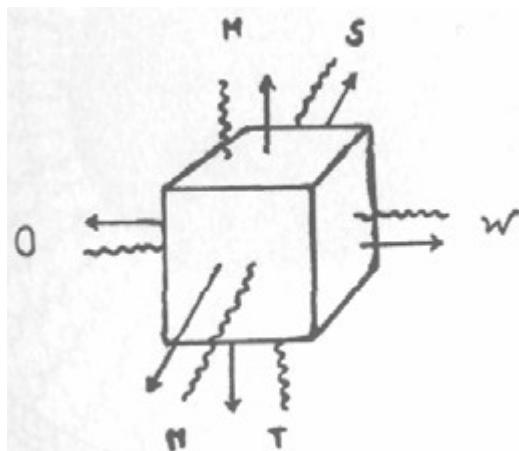


Fig. 1 Sixfold irradiated body

Whether Straniak's discovery corresponds to the facts, and if so, whether his "Eighth Great Power" is somehow identical with the fine power flows of the runes, remains to be investigated.

P e r y t S h o u , exploring the logos power slumbering in the "word" throughout his life, searching in the esoteric teachings of all cultures, has also some runes, called and unnamed, into his exemplary system of mantramistics. He speaks of the *sevenfold belt of spheres* surrounding the earth, whose emanations, coming from above, form the *man-wave field* of the earth with the radiations from below, the "*earth lohe*".

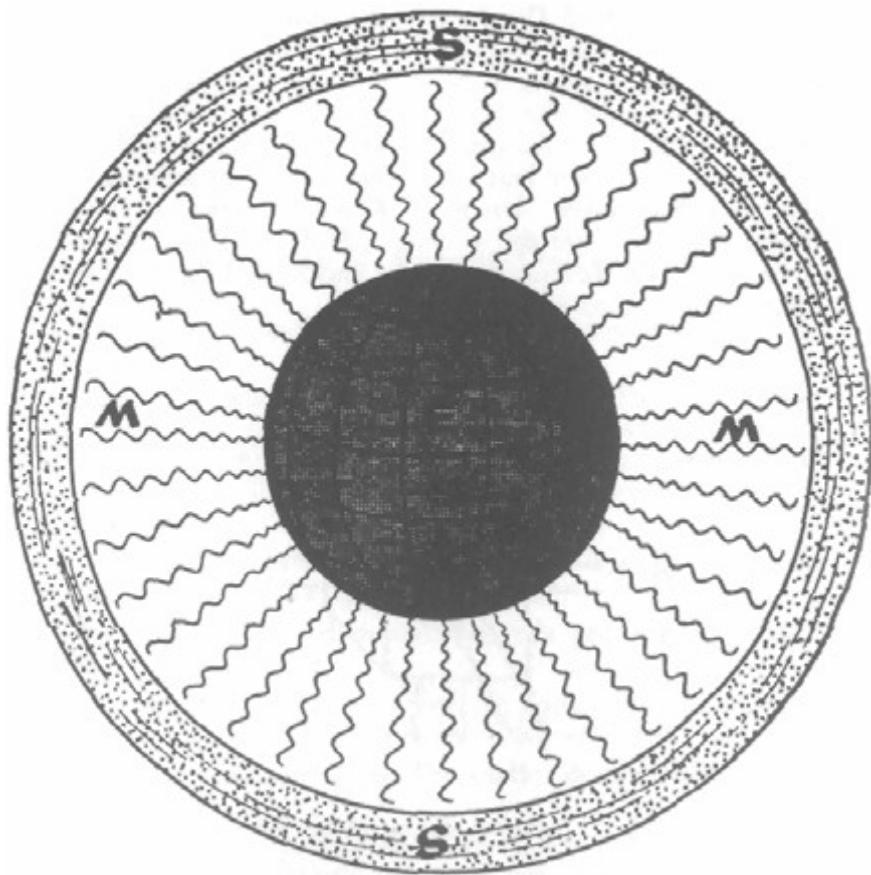


Fig. 2: The Earth's manwave field
(according to Peryt Shou)

S = Spherical belt

M = MAN waves

E = Earth

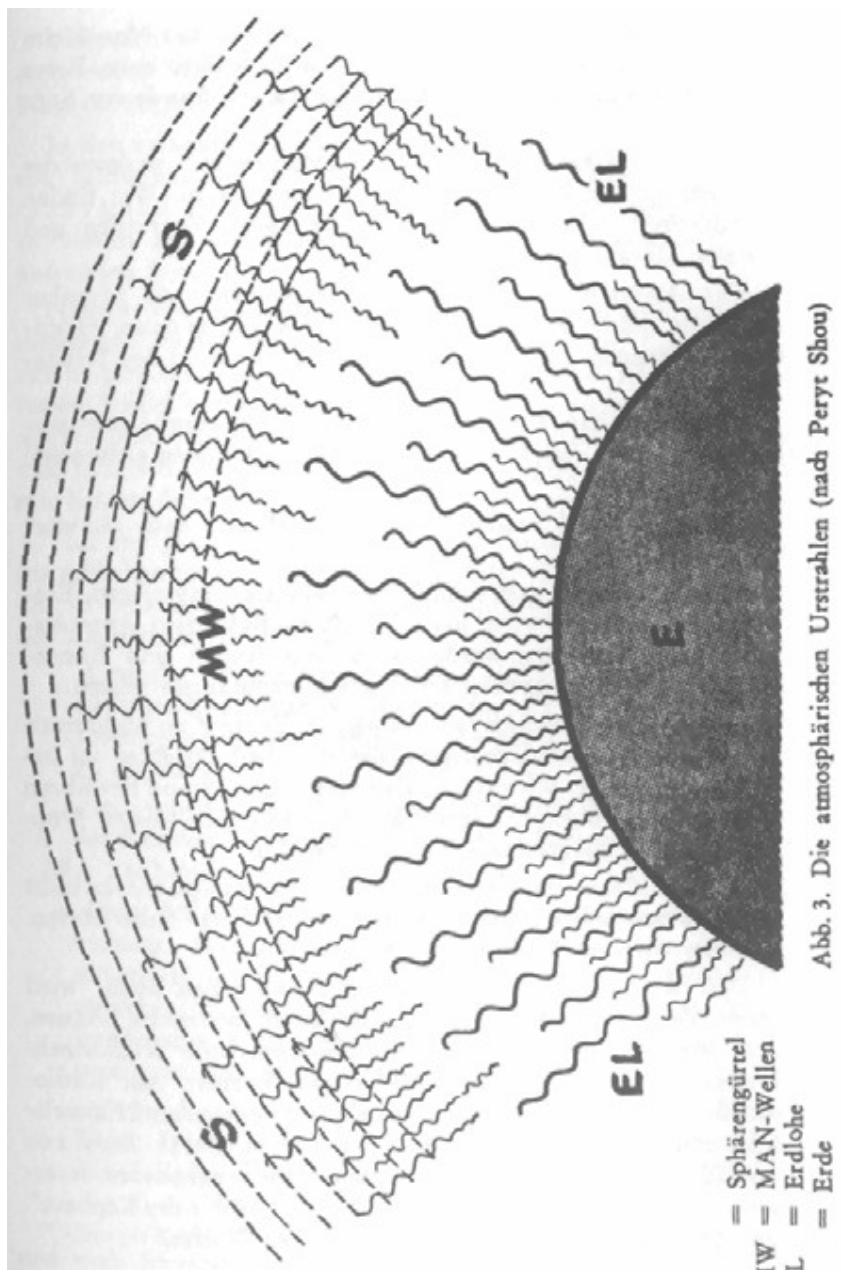


Abb. 3. Die atmosphärischen Urstrahlen (nach Perryt Shou)

Here, in the realm of the man-powers, we have to look for the man- home of the Edda, and in the belt of spheres Peryt Shou sees the realm of the mothers of Heimdall, who live on the edge of the earth.

The researcher devotes a great deal of space in his writings to the reception of the "M-" or "man-waves". We find many points of contact between his spiritual exercises and our Manrunen exercise.

Likewise, many mystics believe themselves to be surrounded by *etheric currents*, which they draw in by means of literal thinking and certain hand gestures. We have a parallel for this in the runic handles.

All occultists agree that we can not only absorb forces, but also send them out.

Receiver and transmitter, that is the human being according to the occult view.

However, as this is only claimed by occultists, magicians, mystics and esotericists, but lacks scientific approval, many people will understandably hardly know what to do with runes and rune exercises.

It is a pity about people in particular. There is a lack of sober thinkers, of people hungry for evidence who can only be shaken by what they have experienced themselves. Enthusiasts, fantasists and charlatans populate the occult camp more than enough. Writing for them, showing them the way, is a wasted endeavour, is dangerous.

So before we start with the practice, let us not stop at what we have heard from the occult side. Let's give the floor to the non-occultist!

Even the most dogged rationalist will hardly be able to deny that we live in an ocean of vibrations. Mysterious radio emissions from visible and invisible stars reach us from the depths of the universe.

The astrophysicist creates a new image of the sky using radio radiation maps. Does it still seem so strange when Peryt Shou dares to speak of "dark rays" coming from certain areas of the sky, of the "dark cave of Cepheus" and the "chaotic herd" of the Southern Wolf?

Furthermore, let us not forget that it was a physician and a physicist, M e s m e r and R e i c h e n b a c h, who empirically proved the radiation capacity of the human body.

In the twenties of our century it was again a non-occultist, a researcher little known to us, Georges Lakhovsky *) in Paris, whose hypotheses can be applied in many ways to runic magic and other occult branches.

Names of scientists who were interested in Lakhovsky's discoveries – such as Professor Gosset, surgeon at the Salpêtrière, Professor Besredka from the Institut Pasteur, Professor Sordello Attilj, director of the radiology department at the Hospital San Spirito in Sassia in Rome, Professor d'Arsonval, member of the Institut Français – vouch that we are not dealing with a swarm spirit or charlatan.

Lakhovsky's theory fully confirms the view of the human transmitter and receiver as we have presented it, with the extension that he even ascribes said properties already to the *cell*, which as

"The basic building block of all living beings is nothing other than an *electromagnetic resonator* that has the ability to emit and receive *vibrations of very high frequency*."

"Every living cell owes its life to its *nucleus*, which is the seat of vibrations and *emits radiations*."

*) Georges Lakhovsky: The secret of life – cosmic waves and vital vibrations

Which Lakhovsky explains as follows:

"A cell consists essentially of a nucleus or central network immersed in the protoplasm, which in turn is surrounded by an impenetrable, mobile envelope. Examination of the nucleus reveals the presence of small interwoven filaments that form veritable electrical circuits."

"The following illustration shows a section of these filaments. The interior of this organ is formed from organic or mineral substances that are electrically conductive; from the outside it is surrounded by a tubular sheath consisting of an insulating material based on cholestrin, plastin and other dielectric substances.

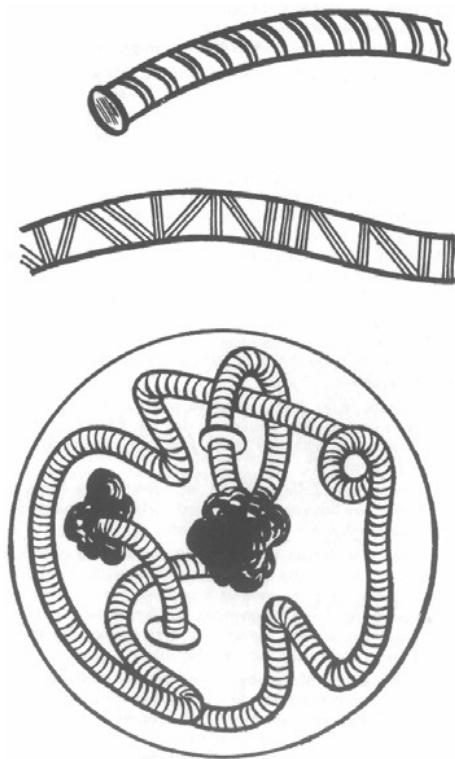


Fig. 4: Filaments of a cell nucleus (after Balbiani)

So just as these organs have the of conductive threads, they actually form an electrical circuit equipped with self-inductance and capacitance, which can be completely equated with an oscillating circuit."

Lakhovsky further concludes from this that every organism, plant, animal, human, is comparable to a system of electric circuits,

"which vibrate at a very high frequency; because it is made up of cells, which in turn represent elementary oscillating circuits."

These oscillation circuits are closely interrelated with certain radiations that enter and feed them from outside.

For Lakhovsky, *radiation* is a vibration of the ether that propagates through space at great speed. Known radiations are rays and waves that cause electrical, chemical, thermal and light phenomena; X-rays, radio waves and gamma rays fall under this category.

"These different radiations differ from each other in terms of frequency, i.e. the number of oscillations per second."

"The higher the frequency, the vibration, the shorter the wavelength, which, as mentioned, is "the propagation of the vibration of the ether".

It was not the more or less researched radiations that inspired Lakhovsky's work; unknown currents, originating from the never-ending ocean of the depths of space, led him to his bold conclusions. Following on from astrophysics, which "has positively established the existence of a network of cosmic waves that flow through all directions of space and even the spaces between the stars", he calls this phenomenon *Universion*, the substrate of all conceivable cosmic waves. Radiations of all frequencies permeate the atmosphere, both those that have been researched and those that have not yet been discovered.

From this point of view, the fine power flows of the runes are

probably only one step away!

Interesting in this context is the observation made by astrophysicists, as Lakhovsky points out,

"that the cosmic waves have no favoured direction, but seem to come from *all* directions in space."

This means that Teltscher's theory of the directional currents of the fine force flows is also gaining ground.

And Lakhovsky's words sound affirmative:

"Who can say whether we are not surrounded by other radiations which are unknown to us for this reason, because we do not possess the necessary apparatus to reveal them to our senses?"

Now perhaps the human organism is this apparatus, as the consistent perceptions of many rune practitioners seem to confirm, which according to Georges Lakhovsky is nothing other than an *oscillator*,

"which catches the vibrating energy of the countless rays travelling through the atmosphere."

The rune positions are very probably the auxiliary antennas for this!

The *universal version*, last reason:

"the immaterial matter from which matter originated, thus the real ground of the universe, influences our living conditions exactly like this, like the physical phenomena."

This assertion by Lakhovsky is supported by the scholars A. Castaldi, Agostini and M. Boldino from the Biological Station of San Bartolomeo in their report:

"All organisms in the ocean of vibrations and radiations first discovered by modern physics, of which only a tiny fraction reaches the human senses, must suffer the effects of electromagnetic, atmospheric and cosmic waves, and it is up to biologists to deal with the effects of these waves on our

organism and all its manifestations of life."

A demand which occult research has always treated as the most urgent; for who operates more with imponderables, with concepts such as Od, life magnetism, electricity, helioda, vital force, prana, etheric currents, astral light, logos forces, than precisely the secret scientist. The above views are nothing new to him, at most a scientific exercise of ancient truth; likewise the admission that for the production and maintenance of cellular or "in short, vital vibrations" cosmic energies are necessary:

"In reality, the fields of cosmic rays pass through us, encompassing all wavelengths, from the longest to the shortest.

This cosmic radiation induces electrical phenomena in the cell nuclei of the organism and, conversely, the internal phenomena of the organism, in particular nutrition, induce electrical phenomena in the cell nuclei of the organism.

Cell vibrations are set in motion."

Similar to electric motors, rectifiers and transformers, we also generate

"a whole field of constant vibration in the atmosphere."

Who does not involuntarily think here of the force field of the human *aura*, which the Mantrayogi can create through the "word" seeks to strengthen and sublimate its inherent powers.

The rune magician endeavours to do the same. The rune current absorbed strengthens the practitioner's own personal radiation and thus increases the practitioner's dynamic perisoma.

The experiments of Dr Manfred Curry, who died a few years ago, also seem confirm the existence of an *energetic surrounding body*. Dr Curry, who made use of the experience of modern physics, scanned the electrical field surrounding the body with a device constructed for this purpose and claims to have found that the body's electrical voltage in healthy people runs harmoniously, symmetrically, whereas in sick people it is

asymmetrically disproportionate, depending on the ailment in different areas of the body, from which the type of illness can even be determined.

For Lakhovsky, diseases are also based on disturbances of the vibrational equilibrium, on "changes in the electrical constant of the living cell", caused by changes in the cosmic wave field and by interference with a secondary field on the surface of the ground or by lunar and solar radiation, influences that will still occupy us.

The practical conclusion that Lakhovsky draws from his theories is to restore the balance of cellular oscillation that has been disturbed by illness.

He shielded the harmful radiation with metallic oscillation circles, wire spirals, which he placed around tumour-infested plants, among other things.

The juxtaposition of screened and unscreened diseased plants speaks volumes; well preserved, well developed the one, stunted, dead the other.

"The purpose of such action is to regulate the electric and magnetic field inside the organic tissues, in particular to restore the positive and negative radiators of each cell nucleus."

It is therefore important that,

"the cosmic wave field using suitable collectors and filters" not only in plants, but also in humans.

Lakhovsky's experiments, which stood up to scientific scrutiny, "have shown that by means of radio-electric oscillations of very short wavelength or by means of oscillating electric circuits in the form of collars and belts, the cell oscillation can be brought into balance and the effect of the microbial oscillation eliminated."

Doesn't the thought of amulets and talismans immediately

spring to mind?

And shouldn't it be possible to create similar shielding fields through runic exercises? It is possible that part of the healing success achieved through runes is based on a balanced vibrational field that has been altered by rune currents.

Shielding the cells from harmful radiation, charging and feeding the cell state with suitable cosmic energy are the basic problems of life after Lakhovsky's view.

Absorbing beneficial forces, defence against harmful influences, increasing strength and protection is also the aim of rune magic!

However, not every place and not every time is suitable for this operation, claims the rune expert.

Surprisingly, the non-occultist Lakhovsky emphasises the same thing. Sunlight, for example, influences the radiations. On the one hand it absorbs waves, on the other hand it increases their effect. At sunrise there is an attenuation of cosmic radiation as a result of the ionisation of the atmosphere, "since the luminous rays of the sun interfere with the cosmic waves"; the reverse is true at sunset. The ionisation of the atmosphere, "which is caused by the sunlight", decreases, while the cosmic waves increase.

Most occult retreats, including many runic exercises, favour the early morning hours.

Could this be due to the changing intensity of the cosmic waves, whose maximum falls at night around 11 p.m. and their minimum around midday? Weakened by daylight.

The moon also plays a dominant role with its phases, which, like all radiation, have the ability to "significantly alter the field of cosmic waves". The laboratories of the Salpêtrière and the Institut Pasteur confirmed Lakhovsky's thesis

"of the influence of astral rays on cell vibrations and microbes."

Furthermore, the field of cosmic waves is constantly influenced by changes,

"which originate from interferences between the different celestial radiations, may these be caused by the *rotation of the earth* around itself (daily effect) or *around the sun* (annual effect) or by the phases of the moon."

And what do we read in the Sanskrit original,*) which the Indian Râma Prasâd translated?

"Since the earth rotates both on its own axis and around the sun, two centres appear in the earthly prana. During the daily rotation, every point that is directly illuminated by the sun a positive life current from *east* to *west*. During the night, the reverse takes place.

In the annual cycle, the positive flow goes from *north* to *south* during the six summer months, the day of the devas, and the negative flow during the remaining six months, the night of the devas.

The north and east therefore belong to the positive currents; the other celestial regions to the negative. The sun is the ruler of the positive stream, the moon the ruler of the negative stream, because the negative prana is conveyed to the earth by the moon during the night."

Eastern wisdom and Western empiricism seem to be converging.

The rune researcher Marby speaks tellingly of the "Switching into the magnetic field of the earth" (head: north – feet: south) and "parallel to the force flow of the earth's equator" (head: west – feet east).

He cites the spring months and the early hours of the day, one hour before sunrise until ten o'clock in the morning, as the best

*) Râma Prasâd: The finer forces of nature and the science of breath.

time to practise, when, as he assures us, "the magnetic values of nature pulsate most strongly". Likewise for the "Change of omnidirectional radiation" according to the "Earth rotation and ground radiation", which the rune practitioner must observe. *)

The role of ground radiation in Lakhovsky's system can be clearly seen from the following words:

"It should be remembered that cosmic waves are the permanent seat of interference caused by celestial rays, in particular solar radiation, due to sunspots and prominences, and lunar radiation, whose phases affect radio-electric phenomena. On the other hand, the cosmic wave field is modified by *secondary radiation* reflected from the ground, the magnitude of which depends on whether the ground is conductive or non-conductive."

The secondary rays coming from below change the balance of forces on the earth's surface. They originate from certain geological soil layers, including particularly plastic clay, limestone, marl with gypsum, alluvial clay and clay. Lakhovsky holds them responsible for high cancer mortality.

The rune practitioner is by no means indifferent to the ground on which he practises. Marby strongly warns against damp, swampy ground, especially pools of water.

All experts in rune practice agree that it is most advantageous to place runes on high ground, on the top of a hill or mountain.

And why?

"The absorption of the waves is more on the ground than in the atmosphere",

explains the physicist Lakhovsky, naturally not thinking of the occult practice of runes.

*) Friedrich Bernhard Marby: Marby-Runen-Bücherei.

High antennas catch waves better than low ones. — Radiations feed us and we ourselves are a walking wave power station.

Physicists and occultists agree on this, albeit each in their own way, each recognising a different octave, a different type of vibration, which are by no means mutually exclusive, but rather complementary.

At the turn of the century, the life researcher C a r l H u t e r made a sharp distinction between the different vibrational zones of the human body:

1. Heat rays, "the living heat zone" (W);
2. the odic zone (and medioma zone) (O);
3. the zone of magnetic (curved) lines of force (M);
4. Zone of the electrical radiation area (E);
5. Helioda (H).

With the exception of the helioda, whose range is unlimited, the other radiation areas only extend up to a few metres beyond the body in maximum cases.

It is not only the animal and human body that has this ability to radiate; every cell has the same energy zones.*)

The cells are

"nothing more than small living resonators",

recognised a little later Lakhovsky, and Albert Norden, President of the Astronomical Society of Bordeaux, convinced by facts, must admit,

"that the living cell of the human body emits electrons which originate from a real radioactivity whose strength seems to be much more considerable than that which can be observed in insects and plants."

What a powerful resonator our body may be under the rule of

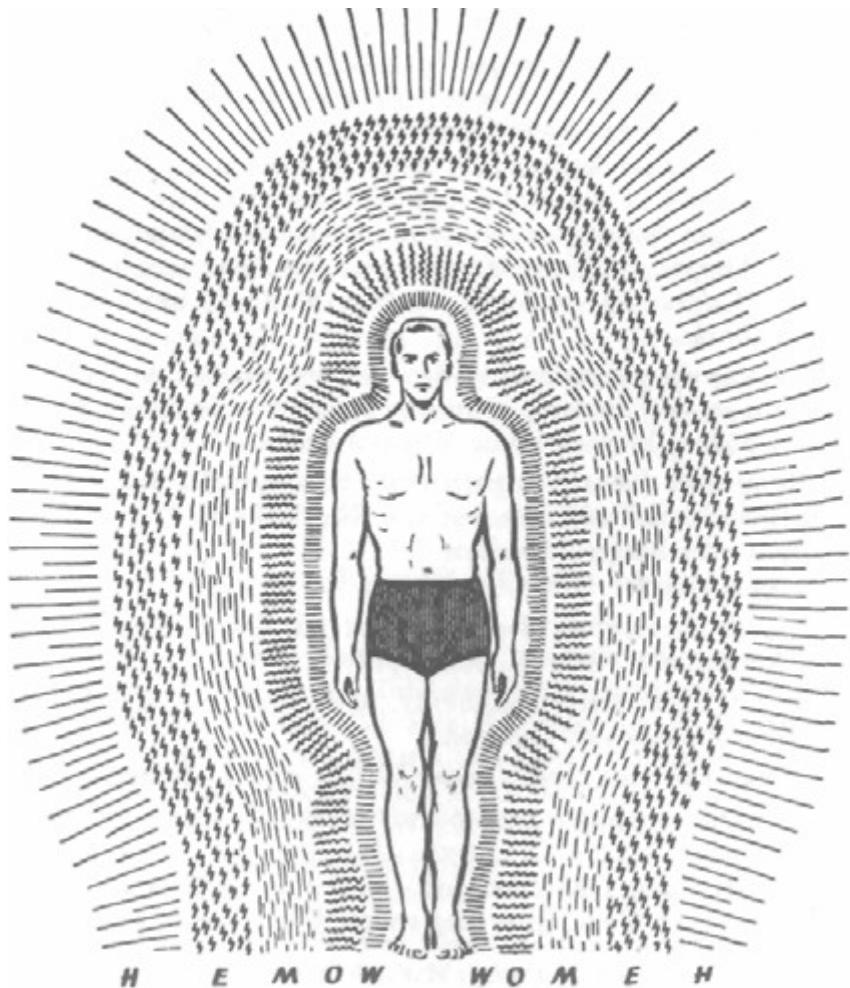


Fig 5: The radiation areas of the human body

a powerful will? Magnetism, hypnosis, telepathy, distant healing and clairvoyance are being seen in a new light.

And it is very likely that the infinite scale of cosmic vibrations

will also contain those radiations that we call fine force flows, runic currents. It may be that no instrument will ever be able to register these currents, with the exception of sensitives or divining rods and pendulums, but here again the sensitive person is the main actor.

Surely these are forms of energy from another dimension; therefore no less real.

Science is still researching in the realm of matter, but it can already see how the material radiates and foreshadows other states of being. One day it will finally say the same thing that esotericism has known since time immemorial – only in a different language.

Familiar with the hypothesis that the runes are, on the one hand, mediators and catalysts of archetypal pictorial forces and, on the other hand, signposts of cosmic and telluric emanations, we shall now turn our attention exclusively to the practice that has to prove the extent to which the above theses are correct.

Unburdened by doubt or faith, we embark on the path of the runic retreat.

And as far as the abundance of exercises is concerned, it shouldn't scare us. After all, we have time. We spread the individual phases over weeks, months and years.

Runic work is life work.

*) Dr phil. G. Brandt: *Carl Huter's Helioda – the new rays of life.*

PREPARATION

1. Lifestyle

Our way of life needs a thorough review, which is likely to result in a radical change in our current habits.

Anyone who already practises any occult training knows why, knows how necessary calm, composure, moderation, control, purity, to name just a few qualities, are for above-average development.

If our runic spiritual exercises are to bear fruit, it is imperative that we eliminate disharmonies; no discordant tone may disturb the physical and spiritual vibrational structure. All too often occult exercises fail, precisely because the required conditions have not been fulfilled or only very imperfectly.

Only in a pure vibrational aura do the runic forces unfold their beneficial influence, otherwise they can prove to be destructive under certain circumstances.

Vicious habits hinder progress. Nicotine, alcohol and whatever else our unfortunately so popular luxury poisons may be called, contaminate and damage our physical body, less demonstrably, but all the more so its subtle counterpart, the etheric body, Dr Rudolf Steiner's "body of formative forces".

The same applies to meat consumption, which should be reduced to a minimum.

The body's vitamin balance should be increased, with raw plant juices, which are best made by the patient, providing excellent benefits, as should a *reformed lifestyle* in general.

For the open-minded life reformer in particular, who does not just want to live a religion of metabolism and digestion, the Runic Spiritual Exercises offer an ideal supplement to purify and strengthen the body even more and at the same time to influence the soul and spirit, to harmonise the whole being and to promote inner development. –

Emotion and *thought* require no less strict control than the desires of the flesh, for it is they that stir up the bodily appetites.

Mental balance is the basic attitude; basic mood: inner contentment, kindness, benevolence, purity in feeling, truth in thinking.

For most of us, this is certainly not an easy demand to fulfil, and can only be achieved through *unbending strictness towards oneself*, through incessant *control of every thought that arises, every burgeoning emotion*.

Nothing is more detrimental than an unrestrained, unbridled emotional life. Unbridled thoughts, bad habits, lies, desires and passions call the demonic runic powers into action.

This is a warning!

The spiritual path and the outer life – esotericism and exotericism – are inseparable.

Yoga demands the same and even more in its preliminary stages *Yama* and *Niyama*.

Of course, the basic attitude to which all esoteric schools refer – a natural way of life, positive thinking, a controlled mind – cannot be achieved overnight. Nothing should be forced that would only have disadvantages. So no nutritional or other maintenance fanatics! No cramped asceticism!

The new life must grow organically within us.

Even before we practise the runes, tried and tested preliminary exercises help us to do this. By taking body, thoughts and mind into strict discipline, they create the foundation on which we can build the pillars of a new temple of life without hesitation.

2. Relaxation

Tension is the spectre of our record-breaking, insatiable times;

being tense, tensed to the breaking point is the sad permanent state of oh so many. The restlessness of the day with its exaggerated demands, everyday life with all the phases of its struggle, its insecurities, its inadequacies calls for commitment, the consumption of the last reserves.

Overtired, exhausted, worn out, psychopaths with complexes, despairing of life, exhausted with heart and nerves, tormented by neuroses that run riot in the organism, presenting the doctor with ever new riddles, drag themselves along in the army of victims of our civilisation.

But many an evil would die in the bud if we knew how to switch off at the right moment and relax properly.

However, anyone who is not even able to fulfil this most elementary of requirements will achieve little with rune exercises.

Relaxation – the antithesis of tenseness, an over-anxious, unnatural tension – is the basis of physical health, mental balance and mental performance, and is a prerequisite for achieving higher psychic abilities and spiritual insights, is therefore dominant in Indian yoga, no less appreciated by the representatives of Western systems of soul forging, such as new thinkers, neo-spiritualists, Mazdaznan followers and many others; with whom our psychotherapists have not gone to school without success, although they do not admit it and prefer to put a new label on an old thing.

Today, people everywhere write and talk about "autogenic training", which has been thoroughly researched and organised into a well thought-out system by the Berlin neurologist, J.H. Schulz (*); the basic idea, of course, is the "becoming still", the state of passivity, which has always been known to occult practitioners.

The aim of relaxation is not merely to relax the physical organism, loosen the muscles and eliminate disturbing bodily states, but far more importantly to achieve inner calm, to enter into a liberating silence, into the depths of our being, from

which unknown forces emerge, mysterious helpers, which both doctors and psychotherapists make the best use of.

According to Professor Schultz, two sensations are fundamental to the state of relaxation: the sensation of *heaviness*, caused by the relaxation of the corresponding muscle areas, and the sensation of *warmth*, due to the dilation of the blood vessels.

Autogenic training, which comprises several stages, gradually involves the whole body over the course of several months, even years, of practice and finally gains influence on ever larger areas of the subconscious.

Start with the arms, first on the right, then after about a week on the left. As a formula: "right (left) arm (later: both arms) heavy, very heavy".

The same process is repeated for the legs and feet. Once the desired state is reached, the practitioner adjusts to *warmth*. Formula: "Right arm warm." Then left arm, then arms and legs.

After working on the sensation of heaviness and warmth, the "heart experience" follows, i.e. the now advanced person concentrates on the heart with the idea: "Heart beats very calmly".

Experienced occultists warn against concentration exercises that directly involve the physical heart because, in their opinion, damage can easily occur if the practitioner does not endeavour to maintain absolute purity of thought. They say that it is better to concentrate on the centre of the chest, the seat of the "mystical heart" according to the mystics. This exercise is less dangerous and is said to lead to astonishing results of a mystical nature with some perseverance.

*) Professor Dr J. H. Schultz: Autogenic training (concentrative self-relaxation).

As far as the danger point in general is concerned, Professor Schultz and others strongly warn against practising without medical supervision.

Certainly not without good reason.

The rationalist doctor, on the other hand, is warned by us not to go too far, especially when he touches the limits of mediumship or when conditions occur whose causes are rooted in mystical development; otherwise he may find himself helpless and in need of an experienced occultist.

Next up is the *breath*. But not any kind of intentional breathing. Just let it breathe. We don't breathe, "it" breathes within us. Hence the formula: "It breathes me."

If we breathe naturally, we can begin to "regulate" the abdominal organs. The resting person adjusts to the solar plexus located "approximately in the centre between the navel and the lower end of the sternum". Suggestion formula: "Solar plexus flowing warmly."

Last up is the head, the "head sphere". Soothing *coolness* is to be imagined in contrast to the previous: "Forehead pleasantly cool."

Once the phases described above have been worked through in about twelve to fourteen weeks of practising two to three times a day, they can be practised from now on within a practice sequence, but without initially exceeding a period of a few minutes.

Each exercise ends with a conscious "withdrawal", with a few strong arm bends combined with full breaths. The somewhat military command for this is: "Arm tight! – Breathe deeply! – Open your eyes!"

This the requirements of the lowest level. The higher levels serve special, mostly therapeutic purposes, including influencing subconscious states by means of autosuggestive formulae; in broad terms, therefore, the same thing that the followers of the

New Spirit Movement, for example, have been trying to achieve for decades by means of self-command in conjunction with the "Inner Helper" and often actually achieve.

A procedure that was once ridiculed and fought against as occult nonsense has finally been recognised under the strict gaze of modern medicine. So let's not be surprised if even more areas of reviled occultism come to be honoured unacknowledged, not even excluding the runes; hardly under their name, of course.

If you have the opportunity to practise autogenic training (which already has many thousands of followers and is compulsory for the Danish medical profession) under the supervision of a specialist, practise it.

Relaxation retreats can be carried out lying down or sitting up. Professor Schultz recommends the "cab driver's pose" as the best position, which can be adopted anywhere and at any time.

From the upright sitting pose, the upper body slumps vertically and the head automatically falls forwards. Legs spread wide apart. – The completely relaxed arms rest casually on the thighs, the hands, loosened at the joints, are between the knees, which fall outwards.

A comfortable reclining chair with armrests and a support cushion for the head also offers good options for a "passive sitting posture".

As a rule, start by resting the body in an upright, comfortable position on a hard bed or on the floor covered with a blanket; without a pillow, at most a small support in the neck. The arms rest, slightly bent, unconstrained on the support, palms facing downwards with fingers slightly bent. Eyelids closed.

Various take into account the polarisation of the earth's aura and position themselves in the direction north (head) – south (feet).

It hardly needs mentioning that clothing must not be restrictive or obstructive.

A noise-free, well-ventilated, darkened room or one that is diffusely lit with green or blue light favours the entry into silence.

Right at the beginning, thoughts should be drawn away from anything disturbing. Haste, restlessness, nervousness, anger and resentment must give way to the calm that soothingly embraces the relaxing body. It must become still within us. The flood of tormenting thoughts ebbs away in silence.

Peace ... Silence ... Silence ...

We speak these words into ourselves, quietly or silently, until we have become completely calm, only then do we turn to the body. And mind you, we don't breathe, "it" breathes within us.

There are various ways to relax the body to the last:

- a) By generating heaviness and warmth, starting with the arms and legs and spreading to the torso, as known from autogenic training.
- b) The emotionally emphasised idea of slackening initially extends to the feet, from here it spreads to the legs, then in turn to the hands, arms, chest, abdomen, neck and head. Not forgetting the mouth. The lower jaw hangs limply in its ligaments.
- c) The same process as in b), only the heaviness increases from the legs to the abdomen and chest, and only then involves the arms and hands.
- d) Masdaznan training favours the following relaxation method: at the beginning of the exercise, they concentrate on the right foot and right leg, inwards towards the body's centre of gravity; then it is the turn of the right hand and right arm, again inwards towards the centre of gravity; now they focus their imagination on the brain to get rid of the disturbing thoughts;

When the troublesome fiends are silent, the facial muscles, tongue, lower jaw and neck are relaxed; the

image of complete relaxation transferred to the arm, foot and leg on the left, similar to the beginning. The torso and internal organs, again focussed inwards, form the conclusion. Concentration on the heart is avoided.

Once again, they pay particular attention to the tongue, which is rolled up with the tip pointing towards the gullet and gently sucked in.

Initially, may not be easy to maintain the relaxed state for even just a few minutes. We don't want to force anything. Only later will we try to extend the retreat to a quarter of an hour and longer.

The "Withdrawal", a prerequisite for autogenic training, is recommended in any case. If you can, practise two to three times a day; the quicker the success will become apparent.

Ten minutes of really relaxing is more than hours of restless sleep. Relaxation is never missing during a rest break. If circumstances do not allow us to sit in a stretched-out position, then we practise sitting, or even standing if necessary, in a relaxed, free position, with the shoulder girdle sinking down onto the chest as if by itself as we exhale.

As long as we remain consistent in our training, there will soon be no more cramped tension and the dreaded "permanent state of mobilisation" will be over once and for all.

Which method of relaxation we choose is best decided by each individual, which also applies to the choice of autosuggestive formulas. Some people, as I have often heard, may Professor Schultz's pithy sentences too barrack-like. This easily be remedied by simply formulate more favourable formulas. The important thing is that the images of calm, passivity, relaxation, relaxation, relaxation, heaviness, warmth (coolness in the head) are expressed again and again until the suggested sensation is actually perceived.

If the body voluntarily remains in the position we desire, if it feels comfortable in it, if it would prefer to stay that way, if it is

hardly felt by our consciousness without us falling asleep over it, then we have left the roughest cliffs behind us.

The resting position is the best way to practise runes later on. The lying, outstretched body, in yoga the "Tibetan death position", the Shava asana, corresponds in our sense to the *Sie* or *Tel rune*, the negative pole of the rune Is, symbolised by the horizontal.

So with the simplest relaxation exercise we are already practising runic spiritual exercises.

We then introduce and conclude each rune exercise in the you rune position, like the yoga practitioner who cannot praise Shava asana enough. After all, it invigorates the body and mind by strengthening the nerves, regulating blood pressure, normalising the heartbeat, improving blood flow to the brain, eliminating waste products, taming thoughts, eliminating mental illnesses, providing higher insights and much more.

3. Breathing

What could be more important in our lives than breathing? There is not a creature on earth that could escape this universal rhythm without instantly losing its existence. And more than most of us realise, we sin against this most natural of all life processes.

Who really breathes properly, with the *diaphragm, flanks* and *Collarbone area*?

Let's check whether our breathing pattern represents the necessary synthesis of *abdominal, chest* and *top breathing*.

As a rule, only one of the above-mentioned phases will more or less come into its own; in the female sex it is predominantly the "high breath", the clavicle breathing, which has to make do

with a minimum of air exchange due to the constriction of the lower parts of the body.

But even "middle breathing", based on flank and intercostal breathing, is not sufficient despite the already improved air supply. Not even deep breathing, which guarantees the intake of a considerable amount of air thanks to the mobility and elasticity of the diaphragm, meets the requirements of our organism.

Only the triad of abdominal, chest and shoulder-clavicle zones united in the "*full breath*" provides the lungs and blood with the amount of oxygen needed to supply every cell of the body with sufficient vitality and guarantees constant cleansing. The full-breather does not suffer from carbonised blood vessels or poorly ventilated lung tips, especially as a result of collarbone breathing.

Let us check ourselves. Provided that we have mastered *deep breathing*, we will find that the air we breathe in moves the diaphragm downwards and makes the body protrude; if the *middle breath* is in order, the flanks, ribs and chest expand and the shoulder and collarbone parries rise as a final rounding, then *high breathing* works.

Fortunately, modern medicine increasingly realising how vital proper breathing is for body and soul in both healthy and sick days.

All too often, physical and mental ailments are caused by inadequate, usually incorrect, breathing. Doctors know all too well how inhaling helps to fill the heart and exhaling helps to empty it, how its up and down movement during the breathing process influences the blood circulation; it has long been known that deep breathing is influenced by the slight "Massaging" the liver prevents diseases of the gallbladder and the formation of gallstones, that a supple diaphragm, the result of good breathing, promotes the movements of the intestines and stimulates the digestive glands to work more vigorously. Doctors who know how to breathe successfully combat the feared high blood pressure with the methods of healing breath.

The full breath allows the arterial blood to circulate better, elasticises calcified arteries, prevents heart disease, has a healing effect on diseased airways, asthma and bronchitis, increases the secretion of the glands and is the enemy of neurotic illnesses.

As with relaxation, we are basing this on a very real, indeed no more and no less medical basis, except that we go a good deal further, fully recognising the medical profession. A decisive one.

For many of us in the West, it has become an established concept what Eastern yoga has been doing since it is barely recognisable.

The origins of the runic teachings teach that it is not the air or the oxygen contained in it that is essential for breathing, but the *prana* originating from the universal jiva, *the life force* underlying all expressions of existence, which is also active in those energy states addressed by the runic researchers as runic fine force flows.

In addition to our relaxation retreats, our next focus is therefore on conscious full breathing. As long as we have not effortlessly mastered the breathing processes, rune exercises are pointless.

In a relaxed resting position, without restrictive clothing, the breathing process is easy to control. We prioritise breathing exercises while lying down. Only later do we try out what we are now working on sitting, standing and walking.

Note: for *deep breathing*

The diaphragm needs to be mobile, so that it arches against the ribcage like a convex mound in the resting position and in the exhalation phase, flattens out during inhalation, exerts slight pressure on the abdominal organs and pushes down the abdomen;

with the *middle breath*

the flanks push outwards during inhalation, the ribs rise slightly and the chest expands;

during *high breath*

the breath fills the upper part of the ribs around the collarbone and shoulders;

with *full breath*

these three phases interlock harmoniously.

Uneducated children are the best example of this natural way of breathing, otherwise usually only trained breathing practitioners, singers, actors, specialists in healing and yoga breathing.

We come close to natural breathing when we allow it to breathe within us in a state of ultimate relaxation. ("It breathes me!")

Rule: Draw in air lightly through the nose, expel it through the mouth; only breathing exercises of a certain kind deviate from this. For example, when we are completely detached from our body and the breath flows barely perceptibly without our intervention, the revitalising breath goes in and out through the nose.

We only practise for a few minutes at the beginning, but several times a day. Be careful with heart and lung patients. If you experience the slightest discomfort, consult a respiratory specialist.

If we succeed in breathing fully, we rhythmise the breathing process.

Much has been written about the effect of *rhythmic breathing*, with both enthusiastic and cautionary voices being raised, probably as a result of the fact that no agreement has yet been reached on the duration of the individual rhythms. People swear by their own system and criticise that of others.

Ultimately, the purpose dictates the type of rhythm, no less the individual disposition.

Let's try our hand at some rhythms:

- a) We breathe in *for five* seconds, hold our breath *for a* second, breathe out *for five* seconds, wait until the natural urge to breathe sets in and repeat the whole process five or seven times.
- b) We breathe in *for four* seconds (always after thoroughly emptying the lungs!), hold for *two* seconds, breathe out *for four* seconds, remain empty for *two* seconds and start this rhythm again.
- c) If we have mastered exercises a) and b), then we inhale *for five* seconds, hold for *three* seconds, expel the air freely within *seven* seconds and pause *for three* seconds before inhaling again for *five* seconds.

The third breathing rhythm c) is also found in many breathing instructions. However, one yoga teacher claims to have found that this way of breathing promotes pessimism. Observations are said to have shown that people whose exhalation is longer than their inhalation tend to have a pessimistic outlook on life. This warning should hardly frighten optimists. After practising for a while, you will be able to judge for yourself whether your cosmopolitan nature has suffered as a result.

Once the individual rhythms have become second nature, the duration of the individual phases is gradually extended. *Six* seconds on – *four* seconds hold – *six* seconds off – *four* seconds pause; and so on.

Instead of using a watch, we count our heart rate in between, and count our steps while walking.

In addition, to better train the respiratory organs, you can intentionally *hold your breath* between inhaling and exhaling and *remain empty* between exhaling and inhaling again; both can be increased according to individual ability. But let's not take it to the extreme. If you are able to hold your breath for a maximum of around twenty to thirty seconds, beware of any false ambition to force a higher number of seconds. Let's stick to the principle: it's better to have a few seconds less than one too

many.

We practise rhythmic breathing while lying down, in a relaxed sitting posture, in a relaxed standing position and while walking; always with fresh air in mind, i.e. with the window wide open or in green spaces, fields and forests.

We vividly imagine how the chest is enriched with oxygen when we inhale and freed of harmful carbon dioxide when we exhale.

This brings us close to the next phase, *dynamic power breathing*, the culmination of rhythmic full breathing.

When we inhale, we visualise as clearly as possible the influx of force that is communicated to the entire organism via the lungs, blood and nerves when the breath is held and at the moment of exhalation. Everyone should form concise suggestive formulae for this purpose.

Similar to the yogi who practices pranayam, it is possible for us to the life force, the prana, later the runic currents, to certain centres with the help of the imagination, to store it up and thus to supply important physical and fluid core points – nerve plexuses, glands, chakra – with increased energy.

The more care we take to ensure conscious dynamic-rhythmic full breathing, the more likely we are to benefit from the runic exercises, but first we must familiarise ourselves with one factor of breathing theory, vowel breathing.

4. Vowel breathing

The practice of runes is closely linked to this. Runic exercises are ultimately vocal breath exercises. As long as we do not master the vowel breath, there is little chance of fully utilising the mantric content of the runes.

Vocal breathing, like silent breathing, plays an outstanding role in respiratory therapy. It is worth remembering Leser-Lasario's "vocal- signalling breathing" *) and systems of a similar nature, which – according to laymen and doctors – have proved their worth many times over.

The physiological explanation is very plausible. In addition to the increased intake of air, which is synonymous with an increased supply of oxygen, and the increased expulsion of carbonic acid, which is a burden on the organism, vowels, semi-vowels and sounds cause vibrations in the cells. These vibrations, which affect the whole body, relieve tension and release cramps. The fine vibrations of the sound gently massage vital organs. The diaphragm, heart, lungs, liver, stomach and intestines are stimulated to work even better than with a full breath alone. Nerves, glands and lymph vessels benefit from this. At the same time, the inner defences grow, making it easier to overcome physical ailments and better able to cope with mental suffering; the result is mental harmonisation and a heightened awareness of life. For neurotics, this is virtually the beginning of a new life. Breath specialists know this.

What has been roughly outlined should be an incentive to practise vocal breathing.

Those for whom our body is more than just a biological object point to even greater possibilities. They speak of the "sound fields of our subtle body" ("etheric body", "fluidic body", "body of formative forces" or whatever else it may be called), which are made to vibrate by sounds. The electro-magnetic waves circle more vividly. In addition – the primary aspect of the process! – the sound ether, which is set into increased vibration through vowel breathing or mantram, brings cosmic forces to the organism, modified according to the vibrations of the individual

*) B. M. Leser-Lasario: Lehrbuch der Original-Vokal-Gebärden-Atmung.

vowels; for – so it is claimed – there are different types of sound ether which we are able to attract through sound magic.

How close we are to the runes with their difficult effects.

Certainly, it is not easy to acquire the technique of correct pronunciation; despite his talent, the aspiring actor, the budding singer, must undergo years of painstaking training in order to penetrate the final secrets of voice placement, tone and resonance.

Fortunately, we don't need to make that much effort in our silent retreats; however, an unadulterated, natural pronunciation is indispensable.

The man-like difficulties, from which hardly anyone is spared, are different for everyone, depending on the constitution of the larynx, vocal cords, nasopharynx and pharynx, soft palate, shape of the oral cavity, tongue position, position of the upper and lower jaw.

First and foremost, we have to pay attention to the correct *vocalisation*. The sound not be formed at the back of the throat but in the front of the mouth if possible. The voice must, as the technical term says, "sit in the front".

The tones must be pure! Incorrect mouth position impairs their euphony. A soft palate that is too slack gives the voice a palatable overtone. How many complaints do not materialise. Only a pronunciation free of imperfections knows nothing of fatigue, of roughness of the throat, of hoarseness and other ailments; it alone guarantees the highest possible degree of head and chest resonance; correct full breathing as a tacit prerequisite, of course.

Resonance is a prerequisite for the creation of those subtle vibrations that have a decisive influence on bodily functions.

Semi-vowels and sounds that promote resonance – M, N, W, L, S – are also good helpers to bring the voice forward. Speech physiologists recommend humming these sounds slightly higher

than the usual speaking pitch.

The most favourable results can be expected with the voiced M, with which we want to begin our breathing practices. But let's not hum it silently in the throat. The sound must be clearly audible as an M; lower jaw tightened, lips closed, upper lip raised as if to whistle.

First we practise the M alone, then we add the vowels, put them in front, and to promote the nasal tendency, which is indispensable in mantramatics, we hum N and Ng; the latter is always preceded by a vowel (ing, eng, etc.).

Physiologists give the following tips for the formation of vowels:

A "Wide mouth opening, upper lip slightly raised, tongue pressed down deeply and rounded flat towards the back.
– Soft palate hangs looser than with other vowels and closes off the entrance to the nose. – The oral cavity remains a single funnel- shaped space from front to back."

I represents the greatest contrast to A.

The soft palate is very high and closes tightly against the nose. "The back of the tongue forms a groove, which is covered from above by the hard palate and thus forms a canal."

A distinction must be made between the short, open I (as in the word "is") and the stretched, closed I ("songs").

E is physiologically similar to I, only with a larger, wider lip opening.

There is a short, open E ("solid") and a long, stretched one ("gauge").

O also used short ("God") and closed, stretched ("need").

"The lower lip must not leave the lower row of teeth,

but must hold its connection with all its energy." Beware of protruding lips, which result a toneless, blunt O. Widened mouth position gives the vowel – not just the O – a lighter, narrower, darker colouring.

U requires the lowest larynx position, large radius width, lowest tongue position, hardly higher than in the A. The soft palate rises more strongly, forming a firm seal towards the back, with a very narrowed lip opening, but without turning the lips inside out; the lower lip should be held as close as possible to the lower row of teeth and held there. Do not, however, taper the lips. *)

The Leser-Lasarios system also places great emphasis on the gestures of the mouth, which is justified not only psychologically but also physiologically, in terms of embryology:

"Both the nervous tissue that runs through the depths of the body and the nerve-rich lips are of ectodermal origin, i.e. the "ectoderm", the outer germinal leaf, provides all the organs that are important for communication with the outside world. Nervous system, sensory organs, skin, hair, nails, skin glands, mouth and anus invagination."

Thus, I should be written with a "very joyful gesture", E with "cheerful", A with "neutral, i.e. neither cheerful nor serious", O and U to be sung, spoken or thought "more seriously" or "more profoundly".

Also *thought*. This touches on a very important point. Medical findings have clearly shown that the mere thought of a vowel has an effect on the organism with all its specific characteristics. A perception that is apparently even better known to the Eastern schools, as there are instructions that recommend inhaling and exhaling with an idea of all the letters of the alphabet. A method

*) Fritz Volbach: The art of language (Der kleine Hey).

also practised in our country today. Furthermore, this is not based on the mystics' thinking in terms of letters, although they pursue a much more profound purpose.

Breathing in and out on imaginary vowels, consonants and words is also not foreign to runic practice.

So we speak and think out loud, one sound at a time, and the effect will not fail to materialise.

As far as the voice seat is concerned, careful monitoring of our condition during and after practising will give us clear indications.

Completely relaxed throat muscles, chin and tongue as well. No feeling of anxiety or discomfort is allowed to arise, no scratching, throat clearing or coughing during the exercise impair. It flows without pressing, without congestion. Carried by the breath, the sound flows out of the mouth.

If you practise diligently, you will be amazed at how your voice gains volume, resonance and euphony.

5. Asanas

Relaxation, rhythmic-dynamic full breath, vowel – however important they may be when all physiological and psychological subtleties are observed – they are not to make runes effective.

Absolute mastery over the body must be achieved. It must be a capable tool in every posture and situation.

Yoga recognises numerous postures – asanas – which are usually impracticable for the average European. They serve special purposes for physical and inner development.

Runic postures strive for something similar. Each runic posture is an asana; fortunately not as complicated as the majority of the eastern ones. No rubbery contortions are

required. The only requirement is to maintain the pose for the duration of the exercise, without spasm, trembling or twitching.

Let's start with the education of our body in a seated position, namely in the *Egyptian seat*.

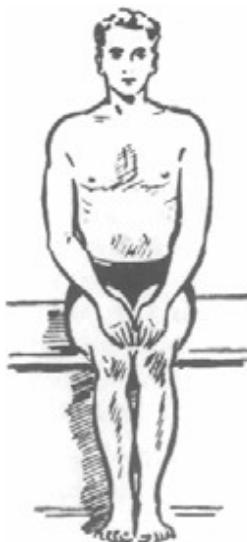


Fig. 6 Egyptian seat

Back straight, head posture relaxed, eyes closed, upper and lower legs at right angles, forearms resting relaxed on the thighs, fingertips touching the knees.

Nothing should restrict or hinder the body or impair breathing. The basic tone of the exercise is characterised by liberating release.

The arm poses of many runes – such as Man, Fa, Ka, Laf, Not, Eh – allow rune asanas to be performed in the Egyptian seated position, as well as kneeling, if the purpose and circumstances require it.

To do this, we prepare ourselves in the kneeling position, the "dragon", an Eastern meditation posture.

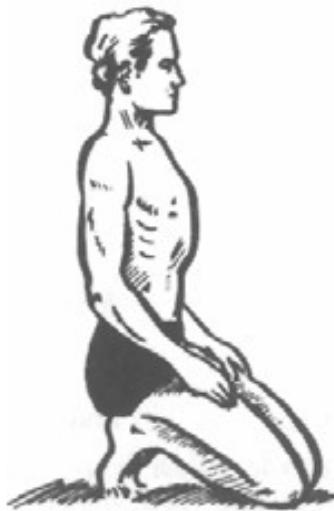


Fig. 7 Knee-sit or "dragon"

The buttocks rest firmly on the heels; toes, instep, shins, in one line, rest firmly on the floor, hands on the thighs; back, neck, head in an unconstrained straight line.

However, it is only with caution that we include the knee sit in our exercise plan. Experience has shown that it is not easy for most people to expose their feet to the weight of their body for long periods of time when they are resting on the floor. Even more difficult than the "dragon" is the "Diamond pose", the Wajrasana, where the buttocks, flanked by the heels on both sides, touch the floor and the toes nestle close together with the soles of the feet hollow.

Of even greater importance for us are the asanas performed in a standing position, first of all the

Is rune basic position:



Fig. 8 Is basic position



Fig. 9 Is-runes-all circuit

Upper body straight, chin slightly tucked in, feet right-angled, thighs closed, arms hanging loosely, hands resting casually at the sides.

If the body obeys us after diligent practice, we add further important rune asanas to our practice plan in order to gain even greater mastery over our physical vehicle.

Is rune: "Extended universal circuit": (Fig. 9)

Is rune basic position, arms raised above the head, palms:

- a) point parallel to each other,
- b) are directed forwards.

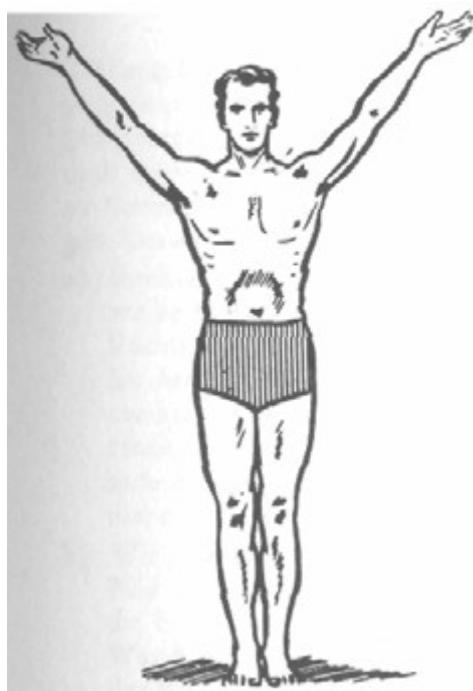


Fig. 10 Man rune position

Man rune:

Is-runes basic position, arms raised diagonally upwards at the sides, palms flat or slightly cupped also pointing upwards.



Fig. 11 Tyr position

Tyr rune:

Starting position. Arms sideways diagonally downwards, palms flat on the floor.

Sig Tyr rune:



Fig. 12 Sig-Tyr position

Attention should also be paid to the *view*.

We can keep our eyes closed in Runeasana, direct our gaze towards a specific point or into the distance, towards the "infinite".

Unpleasant factors that disturb attention and well-being, blinking, twitching of the eyelids, unsteadiness of the eyes, burning, tearing must be accepted at first.

To strengthen the eye, we fixate a pea-sized black dot on a white surface or the centre of the hagal rune.

We do the same with our reflection in the mirror, the bridge of whose nose we are constantly looking at.

If indisposition sets in, we interrupt immediately.

Once the exercise is finished, we bathe the eyes, combined with short eye exercises, in a basin of water that is not too cold and to which we add a little salt.

6. Concentration

A lack of attention delays progress. Without focussed concentration, our efforts remain half-measures. *Imagination*, the ability to visualise, must be developed. There are many ways to practise this. Concentration on objects, pictures, drawings. Let's try the most obvious, the runes.

- a) Draw a rune in a size that suits us on a white surface (paper, cardboard) or with chalk on the floor.

Sitting comfortably, we look at the symbol attentively in a relaxed posture.

After a few minutes, we close our eyes and try to visualise the sign in precise lines. –

- b) We extend the exercise. Once the mental image of the chosen rune has appeared after closing our eyes, we slowly raise our eyelids and try to project the image we have seen internally onto the wall and hold the imagined image of the rune there for a while. –

- c) Finally, we place rune after rune radiantly, luminously in the room, oversized, filling the entire universe, as it were.

Visualisers, eideticians, will have fewer difficulties with imaginary vision than those who think more abstractly. But the same commandment applies to both groups:

strictest discipline of the unruly thought life.

Let us examine ourselves to see how far we have fulfilled the points for a natural, harmonious way of life set out at the beginning; let us observe our thinking closely. Are we already in a position to devote our attention exclusively to a single object, to follow an action without digressing in the slightest, regardless of whether we are relaxing, breathing, singing vowels, imposing our will on the body in asana or whether it is a matter of negating depressive impulses and countering them with emotional expressions of a harmonious character?

In any case, in terms of yoga, it is important to prevent the extremely mobile "thought element", the "thought principle", the "mind substance", "chitta" (or cittam) from changing.

Our thinking, our ideas must be figurative, vivid and emotional.

Every deviation from the chosen direction of thought must be registered, no emotion of the mind must go unnoticed. We constantly judge ourselves, not only in our daily spiritual exercises, but even more so in our daily activities.

The runic path and lifestyle must not be two separate things. Let me emphasise this once again.

The requirement therefore: strongest concentration, observation of all wishes, ideas, actions, truthfulness. Purity is the top priority.

True to ourselves, true to others. Purity through purification.

Internal cleansing of the body through the intake of unadulterated natural foods and rhythmised dynamic full breathing;

external cleansing, such as daily brushing in the morning and evening, oiling more often, bathing at least once a week. Always concentrate on the processes taking place.

Etheric cleansing: Cleansing the aura surrounding the body of fluidic foreign substances, which is particularly necessary when

socialising with people in the immediate and wider environment:

Starting at the feet and without touching the body, we stroke upwards with both hands to the head and a little higher; the first stroke up the front, the second to the side of the body and finally up the back.

After each upstroke, we shake our hands vigorously in a lateral outer arc, as if there were water on our fingers.

We repeat the whole process three to five times.

Every rune exercise should be introduced with this Od cleansing.

The *astral-mental cleansing* probably places the greatest demands on concentration and control of the senses.

Eliminating everything that is negative and detrimental and creating a positive, harmonious emotional and mental attitude are the most important goals.

This is the only way the runes will take us higher level by level.

BASIC RUNE PRACTICE

1. Runic sound – Runic word

Once the preparatory part has been thoroughly worked out, the actual rune work can begin. The more diligently and carefully we have tuned the strings of our physical instrument, the more quickly the runes will reveal their powers to us.

Please refer again to the preparations that precede the rune retreat: Purification of the aura, brief relaxation in the you-runes position, stilling of the mind, concentration of thoughts, three rhythmic full breaths in the Is position. Only then do we turn to the intended runic exercise.

It is advisable to try out all possible types of exercise in order to activate the powers in the runes as much as possible. A few examples show how this should be done. Of course, no-one needs to stick anxiously to the recommended scheme. These are merely pointers. Over time, your own experience will dictate the further course of the exercise.

There are many arguments in favour of starting the series of Futhor runes with Is and Man. However, there is no reason to favour other runes. Once you have felt the rune powers, you will in any case favour one or other rune according to your individuality, especially the key rune that belongs to you individually.

I.

Exercise of the Rune IS

Exercises of the runic sound "I." In the Is rune basic position.

1. We sing or hum the Is-rune sound I in the *normal tone* lying in front of us
in a *constant pitch and strength*, as long as the breath lasts effortlessly (!).

2. The same process, only with *varying tone strength*, i.e. swelling, ebbing, becoming stronger again and gradually fading away. All on one exhalation.
3. *Rising* from a normal tone to *the highest possible pitch*; without forcing, without effort, of course.
4. *Descend* from the normal tone to *the lowest* pitch.
5. *Skip* from the *highest* pitch to the *lowest* and vice versa; as long as your breath lasts,
6. *Siren-like*, encompassing all pitches and strengths.

Right at the start of the runic sound exercises, we give ourselves the promise not to become impatient, not to rush or exaggerate. As already required for vocal breathing, we closely monitor posture, breathing, voice position, tone, vibration and resonance.

Sounds below the normal level resonate more in the lower half of the body, sounds above the normal level mainly affect the chest and head.

Never extend an exercise longer than concentration, physical freshness and speaking tools allow. If there is a risk of hoarseness, we stop immediately.

Once the runic sound exercises have been completed, we take up the you runic pose, the Shava asana, as at the beginning, relax, let "it" breathe into us for a few minutes, then, breathing consciously, bend and stretch our arms and step into everyday life feeling rested and full of strength.

As soon as the results are satisfactory, we also practise in *other Is rune poses*:

- a) in "extended all circuit" (see Figure 9, page 56).
- b) "Extended all-round position", but with only one arm raised (alternately right and left arm stretched upwards), the other at the side.

- c) in the "Egyptian Seat" (Figure 6, page 54) with arms raised as if in "All Circuit" (both at the same time, then alternately only right or left arm).
- d) In the kneeling position ("dragon" or "diamond" position) (Figure 7, page 55), hold your arms as described above.
- e) in the Sigrunen squat:



Fig. 13 Sigrunen squat seat



Fig. 14 Is rune grip

again in the various arm poses.

- f) with the Is rune handle:
Index finger raised. Arm bent at the elbow or raised to its full length. To be practised standing and in the sitting postures mentioned.
- g) You-runes position, namely:
Arms resting on either side of the body; or arms extended above the head;
or only one arm in the extended supine position, the

other at the side;
or one of the arms at a right angle to the body, stretched
upwards, the other remains at the side of the body.

Exercises with the runic word I S.

The runic sound is followed by the runic word, which we also practise in the positions shown.

1. Long I, soft S, with purring Reverberation:
iiiiiiiiiiisssssssssssssssss. The "sibilisation" commonly used in mantramistics.
 2. Short I (as in "is") and soft S: isssssssssssssssss
 3. Long I, short, sharp S: iiiiiiiiisz.
 4. Short I and sharp S: I sz.

III.

Exercise of the Rune MAN

Exercises of the runic sound "M".

In the man-runes position (Figure 10, page 57). Similar to the I, we hum the runic sound M in the possible pitches and different volumes.

Exercises with the runic word *MAN*

1. You can speak, hum and sing in different pitches.
 2. M-chain, with short A and N close:
Mmmmmmmmmmmmmmm a n.
 3. M and A balance each other out, short final N: Mmmmmmmmaaaaaaaa n.
 4. Insert a short nasal N between M and A, final N slowly fading: Mmmm n a nnnn.

As with the Is rune, we also practise the rune sound and word in the

Egyptian, knee and Sig rune position in the arm position of the man-rune, likewise in a flat *supine position*, the arms placed diagonally on the floor at the sides, corresponding to the man-rune.

There is also the *man rune grip*:

which we practise standing, sitting or lying down with the right hand raised. In between, we can also practise with our left hand.



Fig. 15 Man rune grip

"Nasal flexion" and "Baldr's brow" (ram's mask)

The mantramist is not indifferent to the expression our face has when pronouncing M and N, which has apparently been ignored by rune practitioners up to now.

The prescription is *Baldur's brow*, the raising of the eyebrows, and *nasal flexion*, stretching the bridge of the nose, which Baldur's brow already helps to achieve, and pulling down the lower part of the nose; both together results in the "ram's mask"

of ancient esotericism, which Peryt Shou emphasises in his writings.

Let's make use of this hint. Let us practise M and N – beyond the elementary beginnings – under the "Aries mask", which considerably increases head resonance. It is also said to stimulate the pineal and pituitary glands, hypophysis and epiphysis, which are so important for occult development, to function more vividly.

The invertebration

Also hardly recognised in rune practice to date, but dominant in mantramistics like the "ram's mask".

Invertebration is the deliberate straightening of the spine from the lumbar cross.

Through an inner attitude when chanting the mantram, through "breathing down the spine", a cosmic sounding board is created, "which initially grasps the effect of the Logos as a channel", "central channel of the inner life energy, which conveys a higher polarity in the cardiac sympathetic nervous system". *)

Invertebration is recommended for the man rune exercises, but it can be used just as well for all runes that require an upright posture of the upper body.

From a relaxed, straight stance, we straighten up from the lumbar cross while pronouncing the runic sound or word.

*) Peryt Shou: The Keeper at the Gate.

TYR

Exercise of the rune

III.

Exercises of the runic sound "T"

Tongue flat, tip directed towards the upper incisors and the front hard palate; with the upper lip raised and the lower lip in place, without failing to pull down the lower jaw and release the tongue in time.

There must be regular light massaging vibrations in the stomach area.

Exercises of the runic word *TYR*.

We practise with a rolling R formed on the upper row of teeth:

1. *Tyr*
 2. *Tyyyyyyr*
 3. *Tyyrrrrrr*
 4. *Trrrrrrrr*

To be practised again in the standing position and in the tried and tested sitting positions, to which the Buddha position may also be added, in the arm position of the *Tyr rune*; in the supine position, the arms on the floor at an angle to the side of the body in accordance with the *Tyr symbol*, and with the *Tyr rune grip*:



Fig. 16 Tyr rune grip

namely:

- a) Arm bent at the elbow, palm facing outwards, back of the hand about twenty centimetres in front of the stomach area.

Practise alternately with the right and left hand.

- b) Arm bent at the elbow, palm outwards, grip at lumbar height, about twenty centimetres to the side of the body.
Practise right and left.

Is, Man and Tyr will be discussed in more detail in a later section, so they should be practised with particular care.

IV.

The five primal sound or vowel runes

In addition to the Is rune already practised, there are four other

vowel runes, whereby we take two sound sequences into account:

Is – Eh – Os – Ur –

Ar and Ar – Eh – Is

– Os – Ur.

We choose the basic position:

Is basic position and "extended universal switching"

Eh



Fig. 17: Eh rune position

Os



Fig. 18 Os rune position

Ur



Fig. 19 Ur rune position

Ar



Fig. 20 Ar-Rune position

Runic sounds and words are practised again.

Initially, we work on each rune separately. Once we have mastered posture, sound and word, we move from one to the other without interruption within an exercise, in the above two sequences, the first intoning the vowels, the second the rune words.

And again, where the posture allows, such as with Is and Eh, in a seated position. Ur can also be practised seated by bending the upper body forward and lowering the arms in the Ur rune position stretches. The fingertips cut off just above the floor. Ensure that breathing is not impeded despite the bend in the body.

The rune symbols clearly show how the exercises are performed when *lying down*. Lying on the back, arms on the floor, close to the body (you rune position) or over the head (extended all position), or diagonally to the side, left arm up, right arm down (Eh rune position).

The Ar-Rune in supine position allows on the one hand to place the right leg lying on the floor to the side with arms and hands on both sides, or the same stretched out over the head – on the other hand, in the same position, to raise the right leg from the floor at an acute angle and arm position as before.

Os allows similar variations when lying down. Either lying on your side with your arm and leg according to the rune – or raising both at an oblique angle at the same distance, alternating between the left and right extremities.

The primal rune position requires the buttocks and legs to rest firmly on the floor; the raised upper body and the arms stretched out parallel to the thighs imitate the lifting primal arch.

The examples above show just how varied runes can be. It would go beyond the scope and overview of our primer, confusing beginners more than helping them, if we were to exhaust the possible wealth of exercises that all futhor runes

offer. Advanced users will find further inspiration in the rune tables in my "Rune Magic", and their own intuition will also be a reliable guide.

Let's summarise briefly: We practise the runic sound and word in the designated asana, which we practise for the duration of the asana of the respective exercise. We only take a short break in between if you get tired.

We speak, hum or sing each sound for as long as our breath lasts, emphasising that we remain in the position we have assumed, neither forcing exhalation nor inhalation.

Furthermore, we do not want to forget to add invertebration and nasal flexion with Baldurbraue to our retreats where necessary.

And there is another point to consider. Only recently a rune friend complained, and not unjustifiably, that he was in "I searched in vain for a clue that would give amputees more information. He himself is a left transtibial amputee, his right foot deformed by shrapnel. He is only able to stand and walk with a prosthesis and orthopaedic shoe. "I want to now," he writes, "I feel disturbed by the aforementioned walking tools and, above all, isolated by the foreign mass."

In itself, the question is easy to answer. If you can't practise standing up, practise sitting or lying down and include the handles. Arm amputees should proceed as if they still had their missing arm(s), i.e. as if they still had their missing arm(s).
h. They simply mentally imagine each rune position with the corresponding arm and hand position.

As the experience of clairvoyants and sensitives has taught us, only the physical body can be mutilated, but not its primary archetype, the etheric body. The subtle life currents continue to circulate the etheric arms and legs. Not excluding the runic forces.

2. Runic gymnastics

Until now everything was rigid, motionless, now a new impulse takes centre stage, rhythmic movement. Gymnastics in itself elasticises the body, runic gymnastics, moreover, paves better paths for the sound currents, joins force fields together, mutually reinforces them; breath, sound and gesture, mutually dependent, interlock rhythmically.

1. Starting from the basic Is position, inhale deeply and raise your arms *to the side* (or *front*, depending on the intended asana); after assuming the respective rune position, hold your breath for a moment and then intonate the sound or word of the respective rune on an exhalation; inhale fully again and return to the starting position, lowering your arms to the front or side.

Raising the arms sideways is recommended for Is, Man, Eh, Not; raising the arms forwards for Is, Man, Fa, Ka, Laf.

2. *Stand on your toes* when raising your arms and return to a firm stance when lowering them.
3. *Thinking* the runic sound or value during inhalation.
4. While raising your arms, sing, hum or speak the sounds in question, – inhale again and repeat the sound exercise in the runic posture, – inhale again and repeat the runic words or sounds for the third time while sliding your arms downwards.

5. On *an exhalation*:

Raise your arms from the starting position, intoning the corresponding sound, briefly remain in Runeasana

and continue singing, lowering your arms again.

In the case of Is or Man, regular arm circling without stopping the sound.

6. Start with the lowest pitch, rise to the highest when raising the arms, and back to the darkest pitch when lowering the anne.
7. Breaking down the runic word:
 For example: *Man*:
 Raise arms on M, A
 in reached man position,
 N, nasal, arms sliding down the wide outer arch.
8. Practising the Is rune with *alternate* raising of the arms to the "all circuit":
 - a) As you inhale, raise your right arm up in front, hold it briefly above your head, bring it down as you exhale and *at the same time*
 Raise your left arm,
 hold your breath for a moment,
At the same time, left arm down, right arm up, and so on in rhythmic alternation.
 - b) The ups and downs of the arms within
 Perform *breathing congestion*.
 - c) Connect the alternating up and down with the I or Is sound.
 - d) Raise and lower your arms in a lateral outer arch, taking into account the above.
9. As far as the form of the runes allows, perform the alternating hand gestures in the *seated asanas* as well.
10. Likewise when *lying down*.
 For example: the rune *Is*:
 - a) From the "you" position, raise *both* arms up vertically in front and down to the floor on both sides of the head; return to the starting position and so on; connect with the "I" and "Is" sounds.
 - b) In the *outer arch*. The arms describe a wide side

bow close to the floor from the legs to the head.
Otherwise as in a),

- c) Move your right and left arm up and down *alternately*; high at the front (as in a) and flat at the side (as in b).

11. Os *exercise* standing and lying

down: Standing:

- a) Slowly raise your right arm and right leg sideways – singing O or Os – to the Os position and lower them again.
- b) The same, but with the arm and leg raised *at the front*.
- c) Practise exercise a) and b) *on the left*.
- d) Combine exercise a) and b): After assuming posture a), slowly move arm and leg in a quarter circle to posture b); lower arm and leg, back up to a), transition to b) and so on.
- e) Start the exercise with b) and in reverse order, as described above.
- f) Exercise d) and e) alternating right and left.

Lying down:

- a) Move your foot and arm sideways without leaving the floor into the O position.
- b) Raise your foot and arm from the floor to the O position. Practise right and left.
Always taking the phonetic aspect into account, as we discussed in the section "Runic sound – runic word".

12. *Runic combinations*:

As an example:

Is – Man – Tyr – Is:

Raise both arms in front and hold the I sound (iiiiiiii), when taking the Is rune all switch to S (ssssss), inhale deeply and extend arms to Man posture while maintaining the same: mmmmmmaaaannn (also practise with ram's mask and invertebration), inhale again, then slowly lower arms to Tyr asana and simultaneously mantrically say "Tyr"; inhale again and arms down to Is basic posture with Is sound as long as the air supply lasts.

Is-Ur:

Is basic position – inhaling, thinking I or Is, move to the all- position – speak I or Is, sing or hum – inhale – then with arms outstretched move to the Ur-position – exhale to U or Ur – inhale back to the all-position.

Variant:

Also test in toe position.

When lifting the arms lift, sliding downwards back to the starting position.

Change of sounds:

Lower your arms to halfway down your torso in the I or Is sound, from here move on to U or Ur.

When going back to the all circuit, first U or Ur up to half height, then glide over to I or Is,

13. Protruding runic combinations on *an exhalation*.

Arms and runic words or sounds flow rhythmically one asana to the next in rapid succession.

A few more examples may inspire further rune-gyrrnastic combinations:

Is – Os – Rit – Bar – Thorn – Is;
Is – Ka – Laf – Ur – Is;
Is – Ka – Fa – Laf – Is;
Is – Fa – Laf – Is;
Is – Fa – Laf – Ur – Is;
Is – Gibor – Is;
Rit – Is – Tyr – Is.

Furthermore, runic words can be broken down into sounds and thus analysed mantrically and gymnastically.

Let's take the rune words of the first rune of Futhorc, Fa:

FA – FE – FI – FO – FU.

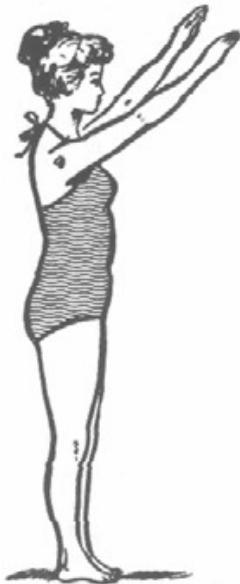


Fig. 21 Fa rune position

We break them down into

Fa – Ar; Fa (or Fe) – Eh; Fa (or Fi) – Is;
Fa (or Fo) – Os (also Othil); Fa (or Fu) – Ur.

When *walking*, rhythmically striding, the runes should also be practised as far as the posture allows. From here, appropriate combinations lead to the runic dance.

3. Runic subtle force flows

Let's pause before we go any further. Let's take stock of what has gone before. Nothing typically occult, nothing that could be criticised in this respect. The training methodology and any results achieved can easily be justified from a biological point of view. For example, increased well-being, a greater sense of strength, an optimistic attitude to life as a result of relaxed organs, increased oxygen uptake, better blood circulation and thorough detoxification. Thanks to gymnastics and vibration massage, caused by breathing and sound, an elastic, resistant body emerged. We revolutionised the state of the cells. Sick cells were eliminated, tired ones revitalised, new healthy cells developed.

Deliberately avoiding the occult, even the last sceptic should be given the opportunity to convince himself objectively of the value of the Runic Spiritual Exercises.

And if the rationalist had achieved nothing other than what has just been described, and if he wants to leave it at that, it is still not a little and it should be of some use to him in the struggle of life outside.

He knows how to relax, knows how to breathe, controls his body, whose movements have become more appealing and graceful. Speech is more pleasant, more capable of modulation, thoughts and moods are easier to master.

So the time spent practising was not wasted. – But something else still lies dormant in the runes!

From now on, we want to try to tap into its *areas of strength*.

Of course, we will be forced to think more metaphysically than rationally.

Let's pick out one of the key points of the runic retreat, the closest one: *Absorption of the runic currents*.

The various theories outlined at the beginning of this article are ample proof that this is by no means as absurd as it may seem to stubborn materialists. According to these theories, radiation, universion, ether currents and fine force flows are not utopian.

Let us once again consider the views of Lakovsky and other researchers. Let us also consider what the proponents of vocal breathing teach:

Sounds trigger specific vibrations, travelling through the body as sound currents in various vibrational pathways. And not just the visible gross material (!).

According to Marby, the "runic reverberation spheres" are organised in a shell shape around the body, as a kind of sound aura, in the vowel sequence of I – (Ü) – O – (Ö) – E – A. "These spheres (I as the closest to the body, A as the furthest from the body) are simultaneously flooded by the flowing layers of the person's electrical aura."

The sound currents as such reach far beyond the body and aura and are connected to the sound ether of the cosmos. The tonal ether in turn, the outflow of the elemental force, consists of many types of vibration. What we call the runic current has the closest relationship to the etheric forces of the cosmos.

Let us once again briefly summarise what we have already pointed out on various occasions:

1. The *rune position* is the *antenna* for a very specific ether wave.
2. The *runic sound* generates the corresponding *vibration* to

draw in the corresponding tonal ether.

3. *Combination of several runes through gymnastics or ritual*

linking creates a greater vibrational force field of a special character and amplified effect.

As the runes include vowels and consonants, they represent a universal key. They harbour all scales. Their practical application enables a penetration into many wave ranges, which are described by some as "tonal ether", by others as "sphere vibration", an agent of cosmic as well as telluric origin, which the knowing person knows how to utilise for his perfection. -

It is not impossible, but rather probable, that in the course of the exercises some of us, prejudiced ones included, became familiar with perceptions that very well confirm the metaphysical character of the runes, an otherwise undetectable sensation – repeatedly described to me in a consistent manner by readers of my rune book, just as I know it from my own observation -: *the feeling of the runic fine force flows.*

The one-sidedly orientated supporter of the theory of suggestion will say "imagination". This can be countered with the following: firstly, most people are usually surprised as soon as this sensation occurs, of which they previously knew nothing, as they assure us; and secondly, the "influx" is completely independent of any subsequent expectation. Sometimes it is only felt very faintly, sometimes it stops altogether for a short or long time, while for others the sensations only occur after practising, when they have long since stopped thinking about it. Many often have to wait weeks, if not months, before they feel the slightest sensation.

We base our experiments on the working hypothesis that our body, each of its cells, is a receiving device for cosmic-telluric vibrations of a special kind, a kind of battery that needs to be recharged, an accumulator that stores the forces of the depths and heights, of the earth and the universe is capable of.

So we consciously switch on to the energy field of high and low radiation, feel ourselves flooded, radiated through, from all corners of the celestial rose.

- a) Standing upright – as the vertical connecting earth and sky, the most sacred direction, the basic runic posture of IS – we absorb the *subtle flow of IS* with every inhalation and let it pulsate through the body from head to toe with every exhalation on the runic sound or word.
- b) We practise the same process in *Allschaltung*.
- c) Furthermore, *alternate* with *raised* right and left arm.
- d) Then with *Is-run handle*.
- e) Complementary in the various sitting postures.
- f) Finally, we combine the *arm gymnastics* that we are also familiar with with the absorption of the rune current, thus exhausting the possibilities of the Is-Rune Asana in rhythmic alternation.

We know empirically that high tones have their strongest resonance field in the upper, low tones in the lower part of the body, which enables us to catch the flowing energies above our head – in its aura – with the highest possible I tone and, becoming darker and darker in pitch, to direct them down to our feet and, at the lowest tone, to channel them into the earth.

Conversely, we can charge the body with the energy flows of the earth. But be warned against too much. Your own sensitivity determines the right measure, whereby sensitive people naturally have an advantage. They register precisely, but on the other hand are far more subject to detrimental influences than the thick-skinned normal person. –

Once the first group of exercises has been practised with some success, you can move on to the *second*. This includes the *spiritual exercises of the man rune*.

In the man-rune position, that time-honoured priestly prayer

posture – the man sign still adorns the back of the Catholic chasuble today – we practise the variations familiar to us from the earlier retreats, similar to the Is-rune.

We pay particular attention to *drawing in the man-waves* or (as Peryt Shou sometimes calls them) the *M-waves*, with the upward-facing cupped hands, in the centre of which are etheric *centres* that regulate the exchange of fluidic forces, known in yoga as hand chakras.

The importance absorbing these man-powers can be seen in the words of a skilful mantra practitioner:

"If a person approaches that 'Man', the *life-essence*, which is also contained in the atmosphere, opens it up, breaks it open, which happens through spiritual deep breathing and above all through meditation, the body transforms into a living vessel of it, it becomes the filling basket of this Man, and the individual parts of this body now begin to change, to become filling baskets themselves, to become scoops of this primordial essence. **")

And let's always make sure the spine is straight. Vital fluids circulate here. A spine that is not straight enough makes it difficult for the rune prana to flow in.

As a *third series of exercises*, the exercises of the rune Fa are excellently suited to absorbing runic flows of fine forces, favoured by the forward-facing palms.

Facing the sun, the Fa round position enables the *Drawing in the sun prana* by means of the hand chakra.

Those who are not lacking in perseverance can explore the power of *each* rune over the course of time, years may pass.

Now to the question of where we should practise. The best location for our rune work would be a secluded hill with a clear

*) Peryt Shou: Kwa – non – seh.

panoramic view. As a rule, we will probably have to make do with a less ideal place to practise, a patch of grass in the garden, a balcony sheltered from view or, if necessary, we will have to practise indoors, especially as city dwellers; but then with the window wide open and always, as far as circumstances and the time of year allow, with little or no clothing.

Sandy soils and damp ground should be avoided.

Dowsing and pendulum practitioners should not neglect to first check with their indicator whether poor ground radiation makes it necessary to move to a better practice site. Other practitioners must rely on their instincts. The safest thing to do is to practise in different places. If there are disturbing sensations, faintness, heaviness, headaches, nausea, then we know, even without pendulum and rod, that we have come across a telluric radiation source that is detrimental to us.

Let us remember Lakovsky's experiments, albeit with a different focus. Every type of soil radiates differently. According to Marby, there are areas of land, well known to the ancient runic sages, which activate the power of certain runes and runic words to a greater degree.

For the time being, we choose *north* or *east* as the *cardinal point*. It is certainly not uninteresting for further research to establish whether standing and looking towards the south and west produce different sensations. The prerequisite for this is of course unambiguous feeling of the flow of runic power.

At a later stage, we should also not neglect to look into the directional course of the earthly prana, to which we drew attention when quoting Rama Prasad.

To summarise:

Indian teachings recognise two types of prana:

1. The solar prana (radiating from the sun to the earth);
2. the terrestrial prana flowing around the earth (basically

just a modification of the solar prana).

The prana that appears earth is again divided into two types:

1. The *rotation of the earth* means that the stream of life flows from *east to west during the day*; *the earth's orbit around the sun* leads a positive flow from *north to south during the summer months*.
2. The *positive (sun)-prana* flows into the *summer months during the day from north to east*; the flow of *negative (lunar) prana* makes its way from *south to west at night*.

As far as *practice times* are concerned, everyone will probably have to follow their own schedule. In addition, practitioners react differently. Here again you have to find your own rhythm.

According to tradition, the best hours are just before sunrise until midday. Also favourable is the period around sunset, especially for rune meditations of a mystical nature. Opinions on working with runes at night are divided. It seems to be favourable to various people. Let us read what Lakhovsky had to say about the effect of sunlight.

It would have to be considered whether *weather influences*, alternating cold and warm fronts, temperature drops, thunderstorms, storms and other extreme weather phenomena change the oscillation field, which is very likely, and thus impair the organism's ability to absorb ozone; after all, any excess or deficiency in the ozone content of the air during weather changes has a positive or negative effect on bodily processes, the ability to react, mental moods and thought processes, depending on the degree of sensitivity of those affected.

One more word about the *cosmic positioning* at the moment of the retreat – both mundane and personal. It does not seem to be indifferent. The connoisseur of astrology pays particular attention to the *moon*, its position in the zodiac, phases and aspects. Likewise the transits of the planets. Careful statistical

records may provide clarity. We are still in uncharted territory here.

Later, the tattwic vibrations can be included. Perhaps a longer observation of these five ether vibrations, which alternate in a two-hour sequence, will allow some conclusions to be drawn with regard to promoting and inhibiting tattwas.

The latter suggestions are only for advanced users. Don't get lost in the details at the moment. If you get caught up in the confusion of assumptions, the big picture will eventually get lost.

Deep radiation: As children of the earth, we need its power. "Charging with earth forces – writes the rune researcher Marby – with the radiations of Mother Earth, is necessary to achieve a strong, powerful body that can withstand all the rigours of life"; therefore, as he enthusiastically assures us, runic exercises are true rejuvenation exercises.

Friedrich Bernhard Marby is convinced that the runic practitioners of earlier times – familiar with the vibrational conditions of the respective landscape – created runic sites everywhere above and below ground, thousands of which can still be traced today. Thus, the aforementioned researcher sees such former places of consecration for ritual runic practice in the old thing places, stone circles, groves, rose gardens and cave passages.

Underground training halls often have recesses in the wall or floor, corresponding to the shape of the human body. Similarly, rock streams, "coffins", such as the "coffin" of the Externstein complex near Detmold, or "pits" embedded in the ground or rock, are said to represent facilities that served to reach and absorb certain earth rays." Anyone who entered these practice sites at that time knew about the development of natural forces through the use of runes and how they had to be utilised for their development.

If you have the opportunity, practise in caves or cellars, or lie down on fresh soil or in a hollow in the forest in spring.

Earth runes that promote the absorption of telluric forces are primarily *Ur* and *Sie*; however, the other runes in the ground position also serve this purpose, as do rune asanas with the palms facing downwards, for example the rune *Tyr*.

Before starting each exercise, we switch into the strength range of depth and height.

At the end of our exercise, we "ground" ourselves by placing our hands on the floor.

4. Strengthening personal radiance

It is rightly claimed that pranayam strengthens the od-magnetic vibrational field of the practitioner; with every conscious breath we supply pranic energies to the blood, the nerves, the cells and the aura. The power currents of the runes have the same effect – at least according to experienced practitioners. And sooner or later, anyone with even a modicum of sensitivity will realise how correct this assertion is.

After we learnt to absorb the flow of runic power, we now want to assign it a specific task; "because what use is it if I feel the influx but don't know what to do with it", as one runic student wrote to me very logically, who had some practical experience but did not have the necessary knowledge of runic teachings.

In occult circles, the method of increasing human magnetism by magnetising strokes over the arms and along the whole body is quite well known; comparable to stroking a bar magnet.

However, magnetising oneself with runes means more than the usual automagnetic manipulations. Radiations of the ether are transformed and become part of our magnetic radiation capacity.

In the following exercises, we prepare ourselves for an increase

in our magnetic field of tension. With each stroke we feel the growth of the odmagnetic current of force, which soon pulses through us more and more strongly. Many people will already recognise by an unmistakable feeling that these are extremely real facts.

1. In Is-runes-all circuit:

Drain the flow of fine energy from the top of the head to the feet and into the ground in the familiar way.

Breathe in again with the idea of storing the Is rune stream in the palms of your hands, or chakra.

Then sing the Is sound from high to low and at the same time bring the upstretched arms down to the sides, in a wide outstretched outer arc, as if we wanted to form an egg shape around ourselves similar to the aura.

Arms and hands do not touch the body even in the final phase. The palms of the hands remain about forty centimetres away from the body at thigh height.

Fingertips point to the floor.

As the arms glide slowly downwards, the hands radiate the absorbed force and in this way charge the auric field surrounding the body.

Repeat the process a few times.

2. From the basic Is position, inhale and raise your arms sideways in a wide arc until you reach the all-round position and, with the I or Is sound at *the front*, move them downwards at a distance of ten (or even twenty or more) centimetres from the body surface.

Again with manual radiation.

3. Inhale in the basic Is position and raise your arms up to the all-round position,
there hold your breath briefly,

followed by a runic sound or word,
Remaining in the asana, inhale deeply again and
consciously draw in the runic flow of fine energy.
Hold your breath, circle your arms and exhale (silently or
vocalised) at the aforementioned distance.
Crossing the arms is an important factor in self-
magnetisation because it enables the corresponding body
poles to sound together.

Direct contact with the body is also recommended.

4. If we want to favour *one pole side* of the body, to give it a special charge, we place the Is rune *with one* arm stretched upwards, which we let slide down the opposite side or the side belonging to it, depending on what we intend to do.
5. If we want to *strengthen* the arms *magnetically*, we draw in the runic power with the raised right hand and apply it to the left arm by direct or indirect stroking. We do the opposite with the right arm.
6. The *earth forces* in the primal rune asana.

- a) We imagine the telluric energies flowing into the soles of our feet, pulsing up our legs and finally filling the whole body, sweeping through all the cells and finally, expelling the negative, disruptive elements, through the skin.

Arms and legs flow back into the earth.

Support the process with the tone sequence on U or Ur, start low, gradually ascend to the highest register and descend again to the darkest colour.

Variant:

We breathe in with U (or *primal*) *imagination*, simultaneously pull up the geomagnetic currents,

and breathe out silently or on U during their return.

- b) Repeat the above exercise several times, then, while maintaining the bent primal position, slowly raise your hands – after strongly sucking in the earth's rays – at the usual distance up to the *solar plexus* constantly releasing the energy stored in the palms and fingertips.
Stroking with and without body contact with parallel and crossed arms.

In addition to Is, Man is particularly suitable for strengthening the personal force field thanks to the arm position. Fa, Ka, Othil and others should be noted for later.

Let us summarise once again:

1. Based on previous observations, the following can be considered *earth runes*: Sie (Tel) – Ur – Tyr – Yr.
2. Palms facing upwards when *picking up vertical rays*;
3. When *picking up depth jets*, point the palm of your hand towards the floor.
4. Stronger exchange of *earth forces* is made possible by runic postures when *lying down* and *sitting*, especially in the knee and sig rune squat positions.
5. *Weakening of the incoming earth currents* is achieved
 - a) by reducing the inflow into the foot chakra through rune asanas that are only performed with one leg, such as Ar, Rit, Os;
 - b) by standing on your toes, which is possible in most rune positions.
In the sig rune squat, the soles of the feet also detach from the ground.
 - c) Rune arm postures in the Buddha seat.

6. We select energies of a special character:
 - a) for the *sun prana* the asana of Fa, Ar, Ka, Gibor, Is or Man;
 - b) for the *Mondprana*: Fa, Ka, Othil;
 - c) for recording the *fixed star forces*: Fa or Ka.

Of course, these suggestions are only indicative; other runes can and should also be tried out.

5. Protection and defence

Closing the circuit:

In order to prevent the fluidic energies from radiating, the magically experienced person closes the "circuit", usually by folding the hands – just as folding the hands in prayer is such a closing of the circuit – or by placing the hands on the solar plexus; poses that are immensely calming, as anyone who remains in prayer or meditation in this way knows. For highly sensitive people, however, the occasional accumulation of the oedemagnetic agent in the hands and solar plexus may become too strong in the long run. They must break contact in good time. To speak of a "magnetic short circuit", which must be avoided at all costs, of damage to the counter-polar oscillation, as is claimed by only some, seems to me to be exaggerated and not in accordance with Odic law. – Try it out for yourself!

Once we have been charged with runic fine power flows, especially after the runic self-magnetisation, we also want to close the circuit and remain in this position for a few minutes in stillness and silence, affirming and *feeling* the increase in power; whereby we are free to let the power flows circle within us,

quietly M, Man or the syllables: ma – me – mi – mo – mu, mä – mö – mü – mei – meu – mau.

An instructive form of the manrune serves as a further contact closure:



Cross your arms over your chest with your fingertips pointing towards your shoulders.

Incidentally, this is a well-known attitude that we encounter in many Eastern peoples.

Runic protective cloak:

To prevent the waste of fluidic energies even more effectively and at the same time to put a kind of armour around himself that prevents the penetration of hostile currents, the magically trained person draws the "Od cloak".

Let us follow his example and protect ourselves from harmful influences, mental and psychological infiltration by others through the rune cloak.

Why all of a sudden Runic Mantle and not the usual Od Mantle? you might ask. Why yet another new name for what is essentially such an old thing? – Is there a significant difference between the Od mantle and the fluidic protective cover formed on a runic basis?

The difference between the two is explained in practice. With

the usual Od coat, you use your own Od- and power of thought, on this we also at runes-protective cloak, but – and this is the decisive factor – with the latter, the power of odour and thought are *considerably strengthened* by the *rune current absorbed*.

We erect a protective wall of radiant, negative influences shielding rune energy around us:

In the Man- or Is-Rune-Asana (All Circuit), (possibly Hagal rune Grip), we store the rune stream one after the other in the body, in the aura and especially in the hand chakras;

Then – quietly humming the runic sound or word – we slowly bring our arms down over the face, neck, chest, abdomen, thighs and feet;

Palms facing the body plane as usual, fingertips of both hands close together.

With the strongest idea of protection and defence, we charge our aura by radiating the runic forces stored in our hands into it as we move our arms downwards, layer by layer; in other words, each time we slide our arms downwards, we extend their distance from the body by a few centimetres to the limit of what is possible.

Once the runic cloak has been drawn, we remain upright for a while, arms crossed in a man's posture, in the awareness that the power of our positive thoughts and our od-magnetic energies unite with the runic currents to form a powerful vibrational field, impenetrable, insurmountable.

We feel as if we surrounded by a shield, an armour, against which the negating forces, of both earthly and transcendental origin, are put to shame.

We always draw the runic cloak of protection before we go among people, especially those we dislike, we form it at night when we are open to astral influences, we form it around us at any time when danger seems imminent or our self-confidence

threatens to wane.

Impregnation of the room:

Rooms can be psychologically impregnated, or charge themselves, depending on the mindset, mood and behaviour of their inhabitants. A fact well known to metaphysicians. This is also the reason for the requirement – which unfortunately most of us can only rarely fulfil – to create a specially designed *cult space* for all practices that serve our higher development, unless they take place outdoors, which nobody is allowed to enter unless it is a like-minded person.

However, we can give each room a better vibration by keeping disharmonious people away, such as avoiding harmful thoughts, negative feelings and depressing emotions on our part. A lot has already been gained.

However, we counteract the intrusion of malicious thought forms, harmful fluids and other detrimental influences by charging the room with appropriate rune protective powers.

The room should be thoroughly ventilated beforehand. It is advantageous to burn incense thoroughly.

Then we stand in the centre of the room in the man-rune position and absorb the man-waves.

After a few minutes, maintain the Man Runes Asana and turn the palms, which were previously facing upwards, flat *forwards*,

take a deep breath and load – us clockwise around our own axis turning and humming "Man" – with the palms of your hands to cover the entire room, every corner, every nook and cranny; again – as with the rune cloak – with the strongest concentration on protection and defence.

This impregnation with protective M-waves can be carried

out by turning three, six or, in particularly serious cases, fifteen times (corresponding to the number of the man-rune).

Turning three times in the is-all position with the palms facing forwards, combined with a corresponding mantram (e.g.: "I am a radiant field of willpower." "My will dominates."), concludes the protective practice.

After thorough study and practical work, when the runes reveal their secret to us more and more, we will know which runic powers we can still include.

At the moment, we content with the given.

We just remember that one or more protective runes (Ar, Bar, Hagal), a combination of runes symbolising the purpose or the Futhorc depicted in Hagal form have a defence-enhancing effect on the wall:

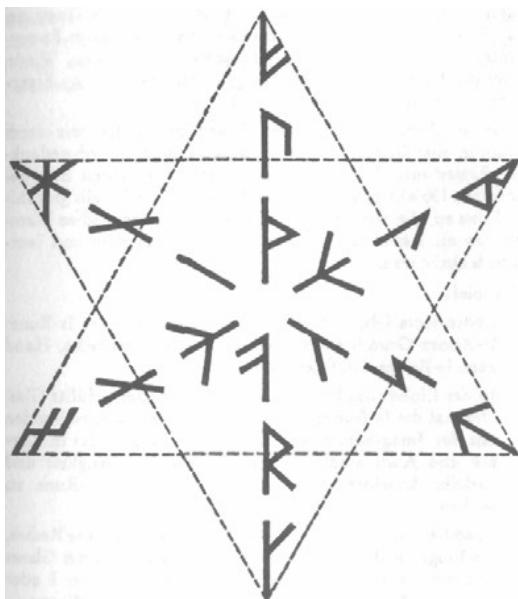


Fig. 22 Futhork in hagal form

Impregnation of objects:

Just as we charge our aura, runicly impregnate our living space, we can also fill objects with our magical influence. Again, nothing new. It has long been practised by magnetopathics, sympathetics and talisman experts. In our case, however, just as with the rune cloak, the agent that amplifies our own power is added. Again the formula is: Self- radiation plus runic radiation; self-power plus runic power.

By touching or brushing the object in question, we not only charge it with the Od activated by our mental attitude, but we also simultaneously supply the treated object with the radiation of the chosen rune, which we present before and *during* the magnetic manipulation as an asana, a grip or both, and activate out loud magically.

Example:

Loading a glass of water with the radiation of the Is rune: Is rune basic position, right arm stretched up, hand fisted to the Is rune grip.

In the left hand the glass filled to the brim with water. Three times the Is-rune exercise as we know it, combined with the imagination that the agent of the Is-rune, which flows into the body and aura, permeates the liquid and gives it the power to work in the sense of the Is-rune.

We then hold the right hand, which is animated by the handle, with the fingers slightly spread, close to the edge of the glass and literally press the rune prana into the water with the fingertips, continuing to hum I or Is.

The pendulum test before and after the experiment shows pendulum experts how strong the charge is.*)

*) Karl Spiesbeiger: The successful pendulum practitioner.

If the intention is to charge the water with double polarity, we simply change the hand position and, after completing

Right irradiation the glass in the right, form the Is rune handle with the left and everything else follows the same sequence.

It is therefore up to us to charge objects positively, negatively or bipolarly. Furthermore, if you are more familiar with the effect of runes, it is quite possible to transform objects for healing purposes or for magical use into accumulators of metaphysical powers by means of appropriate rune positions and grips.

6. Transmutation of sexual power

According to yoga experts, *sexual power* plays a dominant role in spiritual development – a role that is often ignored.

No waste of energy! All true esotericists adhere to this succinct principle. The energies bound to the seminal fluid must not be squandered senselessly, they have to serve spiritual growth, the spiritual procreative organ, the coronary gland, the pineal gland, needs them. Only through the process of sublimation of the sexual potencies originating from the gonads can we *escape* the animal within us.

Many yoga exercises and a certain type of sexual intercourse – which we will be familiarised with later – aim to achieve this.

The basic practice that we will add to our training plan from now on is the transmutation of sexual power into spiritual power, to be practised in a variety of ways; the separation of the procreative energy from the physical procreative substance, the ascent of which in the spine to the pineal gland must be imagined as vividly as possible.

We can sit, lie down or stand. This exercise is highly recommended in the Buddha position, in which, as already

mentioned, some important runic arm postures (Man, Fa, Ka, Laf etc.) can be assumed and almost all runic grips can be formed.

Knowing the runes, we support the transmutation process with suitable runic sounds – or even better, we perform the transmutation exercise in the Runic Asana as follows:

In the bent primal rune position, from the darkest U-sound, we set the root chakra into increased vibration, visualise how the procreative energy in the sexual centre is increasingly concentrated, gradually straightening up, we move on to the Is-all circuit, changing from the U- to the I-sound, striking the lowest pitch, ending with the highest, at the same time pulling the energy stream up to the head.

Each time we straighten up, we remain in the inverted posture for a few seconds to facilitate the rise of sexual fluids.

Another version is the transition from Ur to Man.

Let us also bear in mind here that the runic transmutation adds an essential factor that is lacking in the usual transmutation exercises: the power of the Runes!

Especially before solving difficult problems, strenuous work, rune meditation, magical practices, retreats for the purpose of inner development, it is recommended to carry out the transmutation.

And again and again: let us remain mindful of the principle:

Not wasting energy, but increasing it!

7. Runic Mantramistics

Mantra yoga has so far received far too little attention in runic practice. Only Peryt Shou, who has probably given us the best

insights into mantramistics, includes mantric postures in his writings, which, as we shall see, are unmistakably Runic asanas.

The laws of mantramistics make us understand the influence of the runic forces in many ways, they show us how we can utilise them in the service of our perfection even better than known,

Let's name some of the goals of mantra yoga that are consistently in line with the goals of runic yoga:

Tuning into cosmic wave ranges;

Increase your personal radiance by absorbing etheric currents, such as the M waves;

Awakening of occult centres, especially the pineal gland, pituitary gland, thymus gland, chakras, especially the foot and hand chakra*), auric vibration fields;

Sublimation and spiritualisation of sexual power;

healing effect on the organism;

Development of the higher will, connection to the superego;

Delivery the in the words existing Logos-power (powers of ideas).

Every word spoken mantrically connects with a certain transcendental field of force, from whose source we draw with the help of the mantram.

Every word spoken mantrically is, due to its inherent logos power, a key to *archetypal powers of ideas*, with which we are still connected today, in the sense of C. G. Jung, "in the dynamic subconscious as a vibrational unit", "with the same universe that

*Gregor A. Gregorius: The magical awakening of the chakras in the human etheric body.

awakened the archetypes in the beginning".

The release of subconscious forces, the establishment of a relationship to the archetypes, their visualisation, are the mantramist's ultimate goal, just like the rune magician.

The aim is to awaken dormant senses that exert a "hidden power from the collective unconscious".

First and foremost, this requires the activation of suitable physical and subtle centres.

The sympathetic nervous system, as a "primal nerve channel", is addressed as a "bond to the universe". Through mantric exercises, as Peryt Shou explains, "it regains its original significance in relation to the intellectual pole of the brain. It begins to unfold its awakening power." This important centre is located between the brain pole and the sexual pole, the "higher, common primal ground" of both. The straightening of the spinal column ("central channel of the inner life energy") in the invertebration relates the brain pole to the sexual pole and allows the power of the former to flow into the sexual zone.

Another defining process is "*the flow of the sound wave through the feet*", the "*foot-breath*" of esoterism as "triggering moment" of the "*Logos phenomena*", the "*speaking with sound sinking into the feet*".

This is *interference*, the *oscillation of two types of waves*, namely "discrete vibrational energies of the organism", caused by the outflow of the sound wave through the feet and the inflow of unknown earth emanations. According to Indian teachings, LOGOS awakens in the feet.

The magic of sound also revitalises certain levels of vibration, the *fields of tension of the aura*, which – as far as I know – with the exception of Peryt Shou, whom we follow in our explanations, have not yet been taken into account by any of the rune researchers.

Six levels of vibration

Six levels of vibration, positioned *horizontally*, surround the human body:

1. Field: Pineal (sometimes the head zone is divided into three tension fields; the tension field of the aura beyond the head must also be taken into account);
2. Field: Thymus;
3. Field: Solar plexus;
4. Field: Sexus;
5. Field: Knees;
6. Field: Feet.

Three square force fields

Three square force fields, positioned vertically, exert a similar influence, which can be felt in the Man, Sig-Tyr and Tyr positions: (see Figures 23-25)

They include:

1. *Man*: solar plexus – parietal aura – palms (head zone);
2. *Sig-Tyr*: Pineal – Sexus – Palms;
3. *Tyr*: thymus – knees – palms.

Eightfold radiant star

At the same time, eight radiation points are lifted out of latency, whose bearings (according to Peryt Shou) form the *eightfold radiant star* with the *double nested pentagram* on the hull:

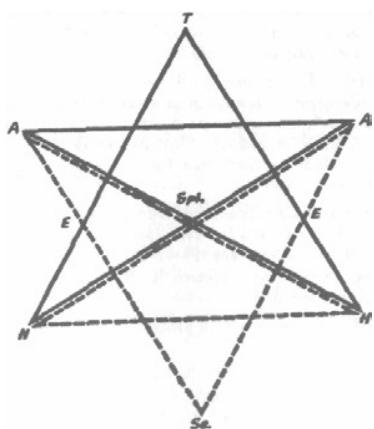


Fig. 26: The eightfold radiant star

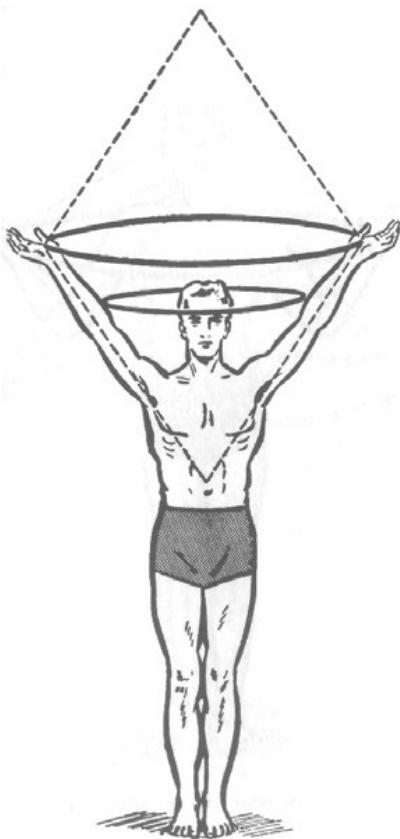


Fig. 23 Auric oscillation field: Man

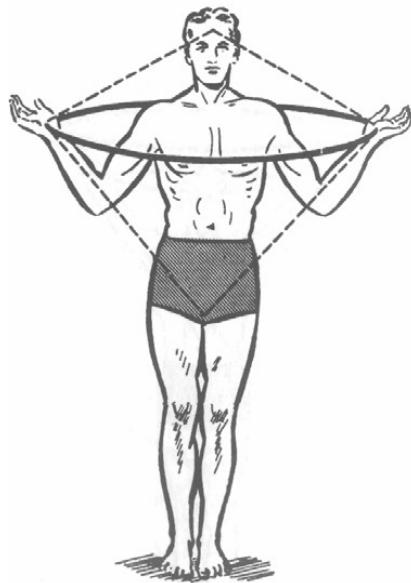


Fig. 24 Auric oscillation field: Sig-Tyr

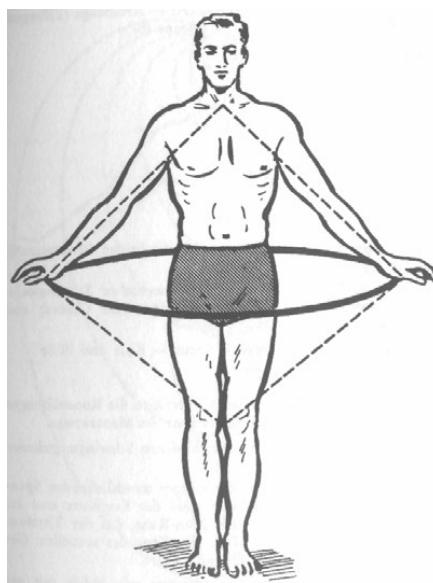


Fig. 25 Auric oscillation field: Tyr

Eight-pointed star:

comprehensive:

Thymus (T) – Armpit area (A) – Crook of arm (elbow) (E)
– Hip bone (H) – Sexus (Se).

Upright pentagram:

Thymus (upper pentagram point),
armpit area – hip bone,

Downward pointing pentagram:

Armpit area – hip bone, Sexus
(lower pentagram tip).

The centre of the eight-pointed star and the two pentagrams is the solar plexus (Spl.).

Auric oscillation circuits

Furthermore, the *auric oscillation circles*, all starting from the head centre (pineal) and egg-shaped, must be taken into account.

Thymus – solar plexus – sexus – knees and feet: (see Fig. 27)

In our retreats we now combine the runic exercises with some of the important requirements of mantra yoga.

It is our task to runically grasp the different levels of vibration.

Firstly, the *six* fields of tension that surround the body *horizontally*, especially the energy field of the head aura and the pineal gland through the practices of the man rune, that of the thymus area with the help of Sig-Tyr, the zone of sexual events by means of the Tyr exercise.

We first perform the man pose as usual with our arms stretched out and raised diagonally upwards, thus energising the vibrational circle of the auric head zone. After a while, we lower our arms or bend them slightly in order to come into better contact with the vibrational field of the head.

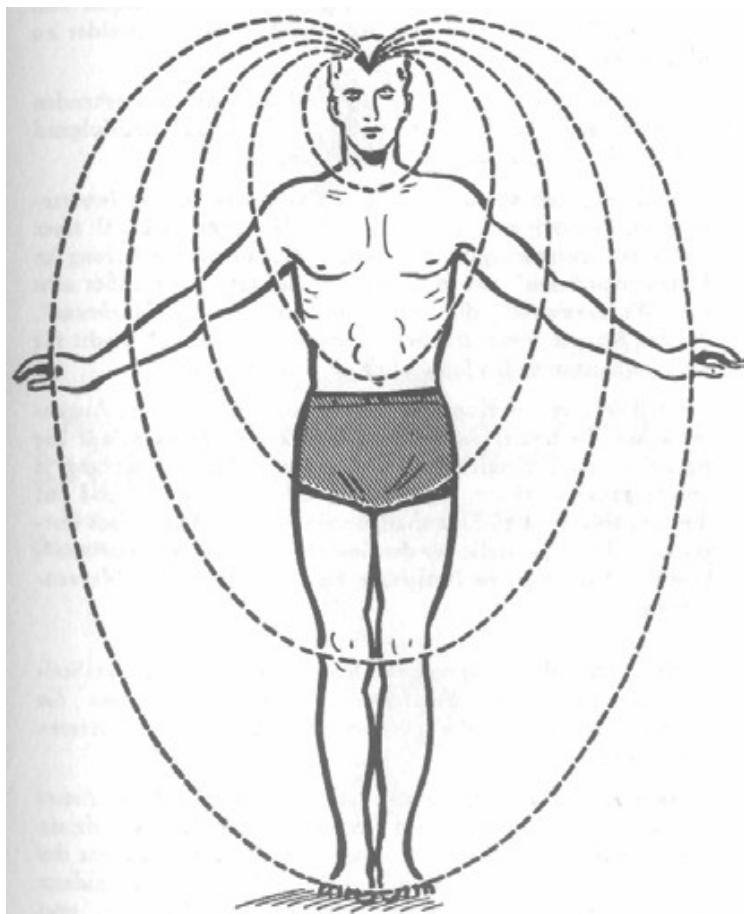


Fig. 27 Auric oscillation circuits

In the Sig-Tyr position, we speak the runic word Sig-Tyr mantrically, as is easily recognisable.

We then try – again with the exercises of Man, Sig-Tyr, Tyr – to activate the *three vertical* fields of tension (Fig. 23-25).

Thirdly, during the above runic exercises we will concentrate on the *eight-pointed star* and subsequently on the *two pentagrams* (Fig. 26).

And let us never forget *in* these spiritual exercises the *invertebration*, which we know opens up the central channel of a "higher life energy" and brings about "a higher polarity in the cardiac sympathetic nervous system"; nor should we forget the "*ram's mask*", the "*eagle pose*", with the "*Baldur grey*", which, among other things, makes the body "conductive, permeable" for the "vibrations to be absorbed from the ether".

When revitalising the head zone, we focus our inner attention on the two highly important occult centres, the pineal gland – on whose functioning our entire magical development is supposed to depend – and the pituitary gland, the pituitary gland, which, as stated medically, is the "switching point for the entirety of the endocrine glands". It also has a very close relationship with the involuntary nervous system.

Coincidence attitude

In addition to the Man, Sig-Tyr and Tyr postures described above, the *coincidence posture*, the *same axial direction of the arms and feet*, plays an important role in mantramistics.

According to mantramists, a "closed elemental vortex" is formed in this body pose and creates a "closed elemental vortex" energy field in the centre of the heart as a result of the "coincidence of the sound in the hands and feet". The coincidence unites the "split flame of spirit and matter", of

positive and negative.

In the *Laf rune asana* we come closest to the requirements of coincidence:



Fig. 28 Laf rune position

In addition to Laf, Os, Ka, Fa, Gibor and Ur have a *frontal* effect on the body and aura. All these runic positions have a coincidence-like posture.

We place the sound primarily in the palms of the hands and the soles of the feet.

Hip grip



Fig. 29 Thorn rune position

The *hip grip*, also significant in mantra yoga, expressed runically through thorn, rit and bar. It stimulates the area of the abdomen and strongly influences its fields of tension.



Fig. 31. Bar rune position



Fig. 30. rit rune position

The rune Rit is also said to preserve and bestow youthful vigour. Followers of the Mazdaznan doctrine attribute a revitalising, healthy influence to the rolled R – required for the Rit exercise. Another version states that the exercise has a functionalising effect on a secondary chakra located in the palate area.

We practise the *foot breath* mentioned earlier in the Not rune position for the time being:



Fig. 32. Not rune position

by letting the N sound flow into the feet, sinking from high to low; repeat this a few times, then move into *the cross position* (arms stretched out horizontally at the sides), hum N or Not

again, and, maintaining the sound, finally remain for a while in the *hip grip on both sides*, endeavouring to experience the decay of the sound and its blending with the earth currents flowing in from below.

Of course we can and should even include the foot breath in other runes.

Ovulation and sibilation

Ovulation and sibilation, two mantramistic concepts of sound formation that we should no less take into account in runic yoga.

By Ovulation the mantra practitioner understands a "*rhythmic expansion of the mouth in ever-increasing circles*", whereby the spiritually generative power is strengthened and the main centre in the middle of the chest opens "to the light tabernacle of the inner dome". The outer shell becomes more refined. It becomes more radiant, more luminous.

In the state of ovulation we visualise the auric oscillation circles with the head resting on the neck (Fig. 27),

Runic words that are ideal for ovulating are: Laf, Man (Lam, Om) – Os – Bar – Ar.

Sibilation promotes – as Peryt Shou puts it – "the disintegration of the physical-material corporeality into the subtle corporeality".

We practise them – as we know – in the Is rune asana. On one breath, we repeat the runic word Is several times, paying particular attention to the S sound, which we let slowly fade away with a whispering echo.

We practise in a similar way with the runic word Os.

8. Runic grips (mudras)

Every rune can be represented with the hands we have already tried it with some of them. As I have already pointed out in more detail elsewhere, each runic sign can be expressed by hand and finger positions, analogous to the Eastern mudras. Furthermore, a second point was pointed out there*) that is perhaps even more important for us (because it is not as obscure as the mudras of the Balinese): the relationship to the "*Griffen*" of *esoteric masonry*, our western one – handed down by Ke r n i n g **) – and the Turkish one – transmitted by F r h . v . Se b o t t e n d o r f and commented on***).

The purpose of the Moorish grips, as the mystics of letters have probably always used them and still use them today, is to make the body "*letter-sensitive*", to activate the etheric body, to awaken the chakras circulating in it; due to a gradual "rearrangement of the molecules", the "Spiritualisation", of which the mystic speaks, by evoking a "dilution effect" that releases subtle nervous forces; desired consequences of a "word-magical state of vibration" produced by "grip" and literal thinking.

Now, for a number of reasons, I dared to ascribe to the runic grips, which, as far as I know, were first publicised by Siegfried Adolf Kummer, the same high value as the mudras of yoga, but above all to equate them with masonry grips.

The experience report of a practitioner, with whom we want to deal on various occasions, confirmed my suspicions at the time.

*) Karl Spiesberger: Runic Magic.

**) I. B. Kerning: Letters on Royal Art.

***) Rudolf Freiherr von Sebottendorf: Die Praxis der alten türkischen Freimaurei.

In his very instructive essay: "Awakening and Transformation through the Power of Runes", published in "Blätter für angewandte okkulte Lebenskunst", issue 80, reports H e r m a n i u s , a pseudonym for a senior criminal investigator with both feet on real ground:

"The author, who has been engaged in word-magical exercises for years and has tried out several systems, feels compelled by his experience to emphasise the high value and effect of the runes, through which he has been able to achieve the best results."

Hermanius had been trying out the letter exercises on himself for about three years.

"During this time the author was able to convince himself of the miraculous effect of the powers of letters and also achieve visible success, but it was not so that he was shaken to the core.

This he experienced he, as him in July 1955 the book "Runic Magic" by Spiesberger and began to work with this book.

After thoroughly immersing himself in the contents of the book and following the instructions given, he soon realised that the etheric currents began to circulate much more strongly, literally penetrating through his marrow and bones – according to an expression used by the adepts – and the blood began to boil in his veins. Only then did he experience the unsuspected power and effect of word magic. Now he knew what the etheric body and etheric currents meant and had recognised where the secret of rebirth lay in practice."

Hermanius, to whom we must grant an independent judgement on the basis of his experiences, is honestly convinced of this,

"that the runic movements have a far more profound and

faster effect than the forces of letters. Anyone who has tried out and felt the dynamic power of the runic sounds and grips on their own body will have to agree with him. As far as the effect is concerned – so it seems to the author – the letter powers are powder, *but runic powers – dynamite.*"

Based on this experience, Hermanius very correctly sees in each rune the expression of spiritual forces that are lifted out of latency through position and grip. Of particular importance according to his observation is

"the runic grip, which comes into its own here as in no other system and thereby awakens the hand chakras, the effect of which cannot be emphasised enough. The secret lies in the fact that the interaction of these forces is able to exert such an effect on the etheric body of the human being of which the ignorant can have no conception."

It is gratifying and encouraging for every beginner, for every practitioner, to hear such words from an experienced person, drawn from their own experience, which culminate in conviction:

"But when, under the influence of word magic, the etheric currents begin to stir and previously unperceived life currents come to life, bringing with them health, joie de vivre and higher spiritual realisations, then you are taught better."

Of course, these runic retreats did not go entirely smoothly. Similar to the mystics of letters, Hermanius also speaks of "unpleasant side effects", "annoying stings", "nausea". In one of the following sections we will hear of even worse things. But he was not deterred by this. Regardless of this – as he assures us – after each exercise,

"that he was getting better physically and mentally and the desire for further exercise continued unabated".

Let these references be a model for us, but let us not become

impatient if we do not experience the listed or similar sensations just as quickly; it is very likely that the years of practising letters in the case of Hermanius have prepared the ground well for this.

Kabbalists also attach great importance to the powers of letters and words. There is a Kabbalistic mysticism of the alphabet, as Franz Bardon points out in detail.

As a result, the A

"the highest wisdom and the highest enlightenment that can ever be bestowed on man. At the same time, it also represents the purity of all ideas and all forms of existence."

Or from the I it says:

"Through the I-vibration ... the quabbalist can animate everything at will, and thus completely control it. All abilities relating to memory and conscience in the mental plane can be grasped through this letter vibration. (**)

We see that everywhere in the teachings of the transcendental there are analogies that confirm the power of the runes.

From the abundance of the runic mudras we choose the IS, (Fig. 14) AR and OS grips for practice purposes.

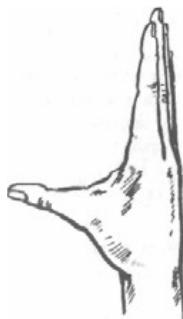


Fig. 33 Ar rune grip



Fig. 34 Os rune grip

*) Franz Bardon: The Key to the True Qnabbalah.

analogue to the I-, A- and O-grip of esoteric masonry.

The hand and finger positions are the same for the I and O grip in both systems. The thumb position differs slightly in the A grip.

Concentrating, completely relaxed and breathing calmly, we think the corresponding sound, including the runic word, and pay attention to the flow of runic forces into the hand. We devote ourselves eagerly to this vitalisation of the hands. Ten minutes a day should be enough. If time permits, we practise twice, in the morning and in the evening.

Other handles such as Man (Fig. 15), Tyr (Fig. 16) and Hagal (Fig. 36) can be included later. The reader will find a selection of rune grips in my work "Runic magic". But let's not burden ourselves with this multitude for the time being. Let's practise the rune positions less, but with all the more dedication. After all, we have time until the end of our days – and beyond. For the esoteric, death and the grave are not an end.

RUNIC MAGIC OF SUCCESS

Expansion of consciousness – Runic meditation

Our next destination is:

Awareness of one's own ego and training of its most powerful means of expression: the will.

We must learn to experience ourselves as *egos*. This means: awakening from the dullness, from the chaos of thoughts, feelings, sensations, from being driven by fears, worries, desires, cravings. It means wrestling free from the multitude of impressions that seek to confuse us, silencing the voices that rise up from unknown maws and threaten to disempower us. The power of the subterranean "it" must be broken, its forces channelled into harmonious paths.

Much negativity is innate, and even more is caused by environmental impressions. No matter how persistently we fight against it, it does not eliminate the often deeply rooted complexes; fighting mental disorders with a cramped will is not only pointless, it also makes the painful condition worse.

"Do not resist evil," says the great counsellor from Nazareth. So let's stop worrying about our shortcomings, our weaknesses, let's ignore the things that nag at us and seek to cause us pain.

Let us devote ourselves entirely to our ego. There is only one thing we want to think, feel and experience in our innermost being: *I*. We want to be completely absorbed in this hitherto unknown feeling, which tolerates no other thought next to it, knows no more sensation, no more physicality. We are completely "*I am*", free of bodily consciousness, free of the monkey-like images of a sick soul that never finds itself.

Having become corporeal, we sense that we are part of a whole, not formed from the building materials of this world, that we are insubstantial, spirit from spirit, our ego the expression of a higher being, our will related to the cosmic.

We want to unite ourselves to this supreme will, the will of transcendence, and trust its wisdom from now on, not as we do, as it sees fit, so be it!

Is, the rune of the ego, which awakens the consciousness of will and our own spiritual power within us, helps us on this path.

Spiritual exercises to strengthen the self-awareness:

I.

Meditation saying:

I am.

Is rune basic position. View:

- a) to "infinite";
- b) on a black dot or on the centre of the Hagal rune, or
- c) on the root of the mirror image's nose.

The one viewing direction, that strongest support the immersion, we retain.

I sound: nine times {or three times} while consciously breathing deeply, let it vibrate through the body from the highest to the lowest pitch.

Meditation chant: nine times mantric:

For "Ich", a long I and a softly breathy "ch". With "bin", introduce the b with a short voiced M, main tone on I, n nasally fading (nasal inflection).

(Practise on two breaths. Breathe in between "I" and "am"; both words in one breath).

The volume decreases after each pronunciation.

"I am" gradually reaches the point the last three times are only spoken into the body in thought.

Followed by a long silence.

Concentration: By eliminating every secondary thought (which requires a lot of practice), we think, feel and sense only one thing: "*I am*", until we finally no longer think, feel or sense anything, but have become what we have always been and will be in the future: I AM.

I sound: nine (or three) repetitions of the runic sound I end the Exercitium.

II.

Meditation saying:

I want to experience everything *self-consciously*,
do everything *self-consciously*;
I-consciousness fills my whole being.
Is- runes-all-circuit.

Viewing direction: (as above).

Is-rune sound: Chant nine times (or three times), swelling and ebbing.

Meditation chant: Repeat the mantra nine (or three) times with decreasing intensity;
the last three times only in thought and remain in listening silence for a while.

Emphasise "I" and "want" more vocally and mentally.

Concentration: As in Exercise I.

Over time, the sense of self must become a powerful experience that cannot be put into words and that fundamentally transforms our relationships with the world around us.

After prolonged contemplation with the

Is rune sound: nine (or three) times, concluding the Exercitium.

If you are short of time, it is sufficient to repeat the meditation saying three times.

However, these exercises should only be undertaken if there is a real inner willingness to do so.

Stop immediately if you become tired or even unwilling to continue.

Steeling of the will

Now we have to awaken our will. Our will must become as hard as steel. Let our "I will" be as powerful as a magical formula, wherever we throw it into the scales of our behaviour.

The most powerful means of expression ever given to a creature are at our disposal: *Thought* and *will*; both merged into one force, are the tool and weapon of our *I's* that unrivalled. Rune meditation reveals it.

Just as we experience ourselves free from physical compulsion as "*T*", we must also become aware of our will; not, of course, of this almost always shipwrecked pseudo-will, which strives to realise what is dictated by lack of support, passion and a thousand and one simple-minded desires. It is not what "it" wants that should concern us in future. We decide! We, the *I*; the "I want", not the body, not uncontrollable subconscious strivings.

From now on, we only do what the *ego wants*. We start with cigarettes, if we still indulge in this superfluous and harmful vice, with a glass of wine, which is certainly not conducive to our inner development, and with all the trivial things that seem so indispensable to the thrill.

Let this will grow so that greed dies.

Only this will and no other, no matter what it calls itself, has the right, the duty, to rule over us and our environment because this will will never degenerate into hubris, into tyranny, it is one with the laws of all-harmony, the words of the true mystic apply to it: "Not I, but the Father".

Exercise:

I.

Meditation saying:

I do!

Is rune basic position.

Gaze: Mainly mirror exercise with fixation of the nasal root.

Is-rune sound: Nine times, favouring the higher notes. On the last few times, lower the sound steadily to the feet.

Meditation saying: Think nine times, becoming quieter as usual and finally silent, but all the more intensely.

Mantric pronunciation like this:

Iiiiiigght.

The I sound gradually swells, especially in the word "will", "ich" and "I" slowly fade away.

With the "I", pay attention to the chest resonance, with "m" on "w" on that of the head, concentration:

realisation of the willpower slumbering within us. Is- rune sound: concludes the exercise.

II.

Is rune basic position.

View: Mainly as a mirror exercise.

Inhale: With the conscious idea of absorbing the Is-rune force.

Hold your breath: While *tensing* (but not cramping!) *every muscle* with the joyful certainty of being the master of an irrepressible will.

Exhale: On I (or Is), simultaneously *relax* the body with the idea of the ever-increasing expansion of the personal Willpower field.

Repeat five times.

Also practise in conjunction with the other will retreats.

III.

Meditation saying:

*Power winning over me,
I gain power over my environment and fate.*

Is-runes-all switch. View:

Directed into the distance.

Inhale and suck in the Is-rune force.

Hold your breath and

exhale on I or (Is) siren-like and feel the inflowing Is-runet force.

Repeat the whole breathing process three times.

Meditation chant: Five times aloud or in thought, or go from spoken mantram to pure meditation.

End the retreat with the Is rune exercise.

IV.

Meditation saying:

I am a radiant field of willpower.

My will dominates.

Is-runes-all circuit. As always, palms face each other. Breathing and I- (or Is-) sound as in Exercitium III.

Meditation saying: pronunciation out loud again, mentally or a combination of both.

Added to this:

Turn in a circle from east to west, maintaining the switch-off, but now with the palms facing forwards.

Repeat five times.

The introductory Is rune exercise concludes the retreat. The palms continue to face outwards.

If we have mastered the above spiritual exercises, then we combine Exercises II, III and IV into a single great exercise of the will:

V.

We start in the basic posture of the rune Is,

Looking at our reflection, with the tension and relaxation pose (Exercise II);

go immediately after the relaxation into the

All circuit with a change of view to "infinity", inhale and suck in the Is rune force, exhale on I (or Is) as known.

Followed by a meditation saying (Exercise III) and then Exercise IV.

Repeat the entire exercise three times and remain in this feeling of strength for a longer period of time.

Exerzitium V is particularly recommended before embarking on a difficult endeavour that requires the use of all our

influence.

Connection with the cosmic primal will

In order not to run the risk of a will impulse other than that of our true will intervening, we consciously connect ourselves to the GREAT WILL, the cosmic elemental force, that all-encompassing power that fills everything that has become, including our supratemporal self. In this primal ground of our being, in the superconscious of our self, the individual will of immanence unites with the primal will of transcendence.

Exercise:

I.

Meditation saying:

I consciously connect with the All-Will.

The divine primal current of will pulsates through me.

Is-runes basic position. (Also practise in all-positions.)

View of "infinity"; outdoors towards the sky.

Introductory deep breathing, with an exhalation on I or Is.
Three times.

Breathe in and think the first meditation phrase. ("I consciously connect ...") Three times.

While holding your breath and exhaling, concentrate on the second meditation verse ("The divine primal will current ...") or speak mantrically.

Three deep breaths on I or Is end the exercise.

II.

Meditation saying:

I consciously switch I myself into in the divine stream of primal will.

Vibrating in the primal force field of the will of the world, I become one with its will.

Position, gaze, introductory rune exercise as above; then very slow deep inhalation,

Hold your breath and

1. Meditation chant: "I consciously switch myself on" mantric.

Three full breaths with concentration on the Divine Primal Will Current.

2. Meditation chant: "Vibrating in the primal force field ..." speak mantrically.

Again three full breaths and surrender to the Cosmic Primordial Will. Ending with a triple I or Is sound.

As soon as we have mastered the above exercises, II and III, we always initiate our runic work – which is always in harmony with the metaphysical primal will ("Thy will be done!") – with the above switch-on formulae. If we have less time at our disposal, Exercise III alone is sufficient; otherwise, however, we take the formulae of both exercises into account.

The effect is even stronger – this applies to all runic practices – if we remain completely relaxed for a while in the "you" rune position before beginning a retreat and fill ourselves with the guiding idea of the exercise we are about to do.

Before the spiritual exercises to awaken the I-consciousness we think *I*, before the exercises of will we concentrate on will, before the switch-on formulae we meditate on the *primal will-power* pulsating through the universe.

Only where in the course of a combined retreat series, i.e. with changing motifs, would this be disruptively interrupted by repeated rest, do we restrict ourselves to that pre-meditation which fits organically into the course of the exercise.

Like the other runic practices, the runic meditations should end with the "you" position in order to allow the runic currents that we have absorbed, the powers of ideas with which we have connected, to take effect in us in complete relaxation.

At this stage of development we should pay increased attention to the expressions of dream life, the imagery of the subconscious.* We are often hints, instructions and warnings. A dream diary, which we should have started keeping long ago, is now indispensable.

Success meditation

While up to now we have mainly been concerned with the radiation of the runes, the feeling of their etheric powers, in meditation another, more decisive, even more powerful aspect was added: *the power of timeless archetypes, the formative power of the IDEA*, whereby the runes are mediators to supratemporal reality, which are given the power to make images of transcendence materialise.

As control levers in the control room of a higher continuum, they close the contact between the world of ideas and the world of forms, are a bridge between "being above" and "being outside", weaving from human soul to world soul; magical potencies, ideas compelled to emerge from the metaphysical

*) Karl Spiesberger: Der Traum in tiefenpsychologischer und okkulter Bedeutung."

"inner space" (to speak with Professor Dr Edgar Daquè) into space-time, not resting until wishes have become form, experience, events, reality.

Knowing this secret, it is given to us, as the runic meditation already shown, to harmonise our intellectually attached consciousness with the consciousness of the cosmic universal will at work in everything and everyone, to "be one with its will" and thus to practically practice the magic of success.

Since each rune is a symbol of fundamental ideas such as becoming, growth, prosperity, victory, success, happiness, love, marriage, procreation, etc., the connoisseur knows after careful consideration which rune to add to his meditation.*)

The power of thought to influence destiny is therefore considerably enhanced by the power of the runes, which even if they do not completely neutralise critical celestial constellations, they significantly limit their worst effects, as I have experienced myself and as can be seen in many success stories.

A letter addressed to Kummer states:

"At the beginning of the month, my personal horoscope predicted great business difficulties due to Saturn's bad position. It turned out like this. One unfortunate coincidence wanted to follow another, life became a struggle. ... And above all, the radiant power of my runic exercises destroyed all misfortune that could not have an effect."

Another rune practitioner, the aforementioned Hermanius (who regrets in his article, to be mentioned several times, that the use of runes for the purpose of successfully organising one's life is virtually unknown) explains, confirming the assurances of many, that he has also been able to improve his life situation in some respects. – And so many more examples could be listed. –

*) See rune table page 13 ff.

To make the practical work easier, I will describe an example of a success meditation below, which can be simplified or expanded according to the respective purpose.

All meditation spells – earlier ones as well as the following ones – are taken from the tables of my rune handbook, where you can find further practical hints for many matters.

Exercise:

1. After the usual introductory preparation in Is- Rune Asana (all circuit):

"I consciously switch myself into the cosmic stream of primal will."

"Vibrating in the primordial force field of the will of the world, I am one with its will."

(Incidentally, every day should begin with these two mantric sayings).

2. In the Tyr rune asana: "Tyr-Tyr, Tyr-Tyr, Tyr-Tyr!

*Power grows,
prosperity flourishes,
happiness increases,
the fruit of battle:
Victory!"*

3. At the word "victory", change into the Sig-Tyr posture and say "Sig-Tyr" three times.

4. Hereupon Siegrunen grip (at eye level)



Fig. 35 Sig rune grip

and mantric:

"The power within me wins!"

5. Raise your arms above your head to the hagal grip:

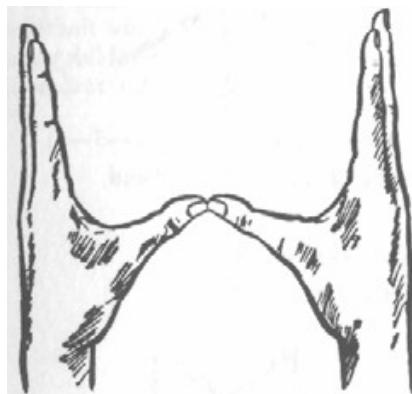


Fig. 36 Hagal rune handle

Mantram:

"Successful forces of the universe flow towards me."

Bring the arms down while maintaining the hagal grip at chest height; then:

"Successful forces of the universe work in me."

Turn your hands so that the palms of your hands, which were initially pointing towards each other, are now forwards:

"The forces of the universe work through me"

6. Left hand on the solar plexus;
the right hand strikes the Hagal rune with a sweeping arm movement:



(Also in line guide 1-3-2)

speaking "Hagal" with every stroke.

7. Man rune shoulder grip: quietly chant "Man".



8. Close your eyes, breathe rhythmically and remain in PEACE – QUIET – SILENCE.
9. If a specific purpose is being pursued, the desired image of success is now formed, combined with the corresponding self-command, whereby the rune powers that appear suitable for this purpose may be utilised.
10. Assuming the Is basic position:
"The sacred runic powers flow through me."
"The sacred runic powers guide me towards the goal I have set myself."
11. Grounding the runic currents by laying hands on the ground,
Short silent exercise in you-rune position, sure of success, move on to everyday life.
N.B. Before and after each meditation saying – which, be it repeated, is spoken, intoned mantrically or formed purely mentally – insert the corresponding runic sound or word, or both, once or three times.

HEALING POWER OF THE RUNES

Healthy influences

Runes are guides to physical recovery, inner harmony and spiritual renewal. Numerous letters and verbal assurances prove this. Years ago to leading rune researchers; to S. A. Kummer, for example:

"... I'd like to tell you briefly how the I and Ka runes work in my body. I have been practising daily for three weeks and have *become a completely different person since then*. I was suffering from a nervous breakdown, which has now completely disappeared. At first I felt as if my chest was too tight, but this has now disappeared. My body is now free and light inside and I feel like I'm being carried when I practise. *I no longer feel any weakness in my body.*"

Or:

"Since I've been doing your runic exercises, I've become physically and mentally free, my will has strengthened and I'm able to work again."

And also today. Just recently, a rune student wrote:

"Every day I occupy myself with the runes ... The power that springs from them, the affirmation of life and cheerfulness..."

As a result, the runic forces seem to intervene deeply in bodily processes as well as in mental processes, which every reasonably sensitive person among us will certainly observe in themselves sooner or later.

Typical are the many perceptions, such as the following, which a beginner to the runic retreat described to me:

"Since I have been practising the runes mantra for about three months, my arms and legs have started to glow. It feels as if there are fine needles dancing in the blood, slowly penetrating the flesh. Sometimes I have to stop the exercise

after ten minutes when the fine stinging in my legs becomes too strong. Each time I feel a strong itching in my legs, which goes up to my thighs. That was my first experience of practising."

Feelings of a similar kind are described in a report that I have already excerpted in "Runic Magic":

"... The arms glow, overflow noticeable on the spine. At first the union of the head and the two arms (man-running position), only vaguely felt in the sympathetic nervous system. But even after the exercise, often hours later, there is a mixed feeling of freezing and glowing and a bonnet forms around the head ... As I write this, the nerve current generated by the automagnetic rune exercise is flowing through my feet again. My calves, knees and thighs are glowing slightly ..."

This is one side, but another factor, less pleasing, must be taken into account, at least at the beginning of the exercise: a seemingly *negative* effect of the runic powers, a process that is probably just as necessary, as Marby already pointed out at the time.

This is an act of cleansing that occurs naturally in the organism and can sometimes be very unpleasant, usually in the form ulcers.

Marby recommends one or two hot baths a week to speed up the detoxification process.

The rune practitioner Hermanius, who has already been mentioned here several times, was afflicted by a "nasty rash" that "spread over the whole abdomen and watered heavily". Fortunately aware of the initial difficulties, he did not allow himself to be put off and continued practising undaunted, "for as unreal as it may sound" – it says in his research report –

"Despite all the ugly and sometimes painful circumstances, the feeling became stronger and stronger that a necessary

chemicalisation was taking place here through the power of the runes in the abdomen, which was absolutely necessary in the course of rebirth. It was also astonishing that the author hardly felt any pain during the day, which was as if blown away during practice, and that he was thus able to pursue his professional activity unhindered."

Critically observing himself, he experimented with himself:

"In order to fathom the process in all its depth, the author noticeably slackened the tempo of the exercises at certain times. He found that the inflammation subsided a tempo, but that a palpable pressure was immediately felt in the abdomen, which imperiously demanded the old tempo."

This clearly proved to our rune friend where the true cause of his suffering lay.

After six months, all complaints finally disappeared without "leaving the slightest trace". Perseverance, effort and confidence were rewarded; because

"As miserable and ill as the author looked and had to suffer under the ugly circumstances, he looked so well and happy after the inflammation had subsided. He had lost about 8-9 pounds in weight and felt physically fresher than ever before. His good looks were a mystery to everyone..."

Those who practise runic exercises regularly, especially in the sequence according to Spiesberger, noticeably increase their *physical well-being*, gain vitality, stimulate the inner secretory gland functions (chakra), excrete impurities to a greater extent and can even heal chronic ailments."

As we shall see, this latter assertion is substantiated by a case of self-healing.

Like the many who regularly practise runic retreats, Hermanius' words breathe the firm conviction that anyone who practises conscientiously will see an increase in their health, "*almost a rejuvenation*" in itself, "which is conspicuous in

appearance".

Astonishing? Not at all. Of course, if you consider how many health-promoting factors, which we have repeatedly pointed out, are combined the runic exercises.

More than thirty years ago, the reform physician Dr H. Lemke argued that *illness* is ultimately *a slowed-down oscillation, a wrong rhythm*, because

"All cells *vibrate next to each other* and are immersed in a large *sea of sap* that is *under* the cells, *around* the cells and *between* the cells. So everything is softly bedded. The whole body is constantly vibrating, and science talks about *molecular movement*,

whose correct rhythm is important. *Slowed* molecular movement leads to plasma damage, plasma damage to slowed carbon dioxide release by the cell. The result: the cell becomes diseased, and quite naturally so does the body, and all because of insufficient movement. Hence Dr Lemke's understandable call to give the body exercise in fresh air, to walk barefoot in the garden or elsewhere in the open air in the early morning in summer, with your arms stretched out wide and your eyes and palms facing the sun. – Our man rune exercise!

Furthermore, the insightful doctor demands:

"Open yourself to the vibrations of the universe, become one nature by intoning the great morning prayer of nature:

Om – mane – padme – hum **.

A yoga exercise of the purest water, related to the rune exercises in terms of sound magic, influencing cell vibration in the most favourable way. Not to forget the metaphysical moment in this.

Recently, Dr Kurt Trampler, whose healing successes on a spiritual basis can hardly be denied even by a highly critical medical audience, assumes a "pathological detuning of the elementary oscillation system" due to foreign substances, slags

in the organism. His view of the healing process is entirely metaphysically orientated. The healer, or as Trampler calls him, the giver, receives the "radiation" from the "Energy-All", with which he must come into "particularly intensive contact" in order to absorb the directional fluid that "flows towards us from the spirit". To facilitate the absorption of this transcendental stream of energy, Dr Trampler recommends an aluminium foil, which at the same time contains the "external rays" are transformed into the form of vibration that is beneficial for the patient.

A view that contradicts neither Lakhovsky's universal version nor the runic fine force flows. Furthermore, there is nothing to be said against the repeatedly criticised aluminium foil. The runic researcher may try it out, carve runic signs into it, or try it with runic sticks, which he holds up in his right or left hand, depending on the purpose.

Finally, as far as the various designations of the active, health-creating force are concerned, all of them are perhaps only terms of embarrassment, such as energy-all, ether currents, runic currents, fine force flows, waves, vibrations, oscillating energy, radiation, universion and so on. All the imponderables mentioned in this or similar ways – (with which the proper physicist is unlikely to make friends, at least not until he succeeds, which is hardly to be expected, in capturing them in his measuring apparatus) – possibly, indeed probably, belong to a different, higher dimensional form of the states of being.

Now a few things about practice.

Self-treatment Charging

*) Dr med. et phil. H. Lemke: Diabetic and sugar-free according to Coué-Mesmer and reform medicine.

Charging the cells:

In particular, we now want to reinforce the energetic charging that takes place anyway with every runic exercise by consciously directing the runic currents of fine energy to certain areas of the body. Let us bear in mind the picture sketched by Lakhovsky, according to which, as we heard in an earlier section, every cell is an electromagnetic resonator, capable of receiving vibrations. So let us supply the cell with the amount of energy that puts it in the state of normal function that we perceive as health. Let's charge it up like an accumulator so that millions and millions of such power-filled accumulators into a single high-tension power station: our body steeled by runes.

Recharging the blood:

We collect the inflowing rune prana in the lungs and send it from there through the whole body, right into the outermost ramifications of the finest capillaries.

Charging the nerves:

The runic prana is stored in the solar plexus and distributed throughout the entire nervous system, filling every nerve cell with runic power.

Charging the aura:

We feed the rune current into the fluidic perisoma surrounding our body, thus strengthening its osmotic power.

We imagine this aura, which has a decisive influence on health, as a radiant sheath that flows around the body.

Charge the chakras:

By adjusting our thoughts accordingly, we charge the individual chakras with runic currents of fine energy, especially the hand, foot, stomach, root (sexual) and forehead (will) chakras. Caution is advised with the head chakra, however, just as any overcharging or overfunctioning should be avoided.

Rune grips support the strengthening of the hand chakra. The above examples show how manifold are these charging possibilities that can easily be expanded in various ways. Just consider which powers we wish to absorb. Rune and position are determined by this. We know which runes favour the influx of higher rays or the influx from the depths. Otherwise we apply what we have practised so far.

Treatment of cases of illness

Directing the rune current to diseased organs:

In principle, it is actually the same as what we have just heard about charging, only now the rune current is consciously directed to the diseased part of the body. Often this is not even necessary, because the runic energies move towards the disturbed area of the body during and after the practice, as letters prove:

"... I can now get a clear picture of the runic powers. My paralysed left leg, caused by a motorbike accident, got more life through the runic exercises. At night there is a

tremendous flow in my arms and legs. My left foot, which is cartilaginous, *is literally buzzing, new ligaments are moving in.* I also have more control over my knee joint, I can move my toes more – I firmly believe in the restoration of my foot through the runic powers."

Followers of mind magic may be of the opinion that in this case, rock-solid conviction alone would have sufficed, meaning that the runes would not have been needed at all. Admittedly, confident trust is a prerequisite for any kind of magic that should not be underestimated and is already explicitly demanded by Paracelsus. In this case, however, it must be borne in mind that the belief only found firm support through real perceptions, which would hardly have appeared without the practice of runes.

Likewise in the parallel case to the rune healing just reported by Kummer, as described by Hermanius:

"The first sensation occurred when the author experienced severe pain in the right big toe. After the accident, this toe had become almost stiff, so that on some days he almost had to limp and felt annoying pain. The pain he felt now was of a completely different kind. When practising the runes, he felt as if a sharp needle was being thrust through his whole toe with brutal force. It hurt a lot, but once the pain had subsided, he felt a pleasant sensation of movement and lightness run through his toe. This development lasted five months and then subsided with an almost complete recovery of the ailment. Even if it could not be completely cured, the comparison with the past is like night and day. The various remedies had all failed, but the runic power had worked a miracle."

Treatment of special cases:

Siegfried Alfred Kummer – I believe as the first – ascribes each

rune a special influence on certain ailments.

For example, the *Fa* rune should be used for head ailments, skin, bone and feverish diseases.*)

In most cases, however, different runes are to be combined with each other, depending on the illness; for example, the *Is* rune with *Ur* for throat, liver and nervous disorders; with *Ka* for diseases of the digestive organs; with *Tyr* for gout, rheumatism, arteriosclerosis, haematopoietic diseases; – the *Man* rune with *Sig* for nervous disorders and earache; with *Is* for accidents and injuries.

Experience will teach us to what extent Kummer's statements correspond to the facts. The advanced student may dare to try if the opportunity presents itself.

Laying on of hands revitalised by runic mudras:

Healing runic current can also be applied to diseased areas of the body by laying hands on them. It is advisable to revitalise the hands with a rune mudra beforehand. Special power is attributed to the man- rune grip formed with an upraised arm, the "three-fingered, blessing, protecting hand of light".

The handles of the runes *Is*, *Fa*, *Ar*, *Os* are also suitable for revitalising the hands.

Where the currents of the earth are needed, we apply the primal grip.

*) Siegfried Alfred Kummer: Sacred Runic Power.



Fig. 37: Ur rune grip

If it seems necessary to lay both hands on the patient, we revitalise them with the Hagal or Sig rune grip.

The grips are likely to have the strongest effect on those who have practised forming grips in connection with runic mantrams and runic thinking over a longer period of time.

External treatment

Magnetising in conjunction with runes:

Insightful magnetisers admit that they are not the sole source of power, rather they see themselves as a receiving station, a transit station for cosmic vibrations, which they transfer to the person being treated by means of their hands. Dr Trampler "Energy-All", its "Direction-Fluid" as well as the supporting use of its aluminium foil say the same and only confirm the insight of experienced magnetopaths into the hidden connections between man and cosmos, completely congruent with our view; with the extension, however, that we openly speak of "*levers*" with the help of which we find connection to the great overworldly transmitter.

Runes open up cosmic power channels for us.

The rune practitioner is not satisfied with the conventional method of magnetisation. Although he retains the customary line guidance in the main, he incorporates the runic moment according to the purpose.

In the well-known full treatment, i.e. the large longitudinal strokes over the arms, head, torso and legs, he assumes a runic position each time after the strokes have been completed – with or without physical contact – and the arms have been flung off; he the runic current, it in the palms of his hands, fists his hands, moves his arms downwards, spreads his fingers powerfully and radiates the absorbed runic prana with all his energy to the person seeking healing with the next magnetic stroke, soaked with the personal wasteland.

It is appropriate to introduce the magnetic treatment with a corresponding runic exercise, supported by the imagination:

"Receiving, I tune in to the influx of od-strengthening forces."

Fa and Os are regarded as receiving runes. The latter is said to have great magical, power-gaining and binding powers. The all-circuit of the Is rune is considered to favour reception.

Ur strengthens the odmagnetic ray and healing ability, probably for this reason it is the rune of the doctor.

You are the mediator of the spherical forces from which the M-waves flow.

Promoting odmagnetic transmission Othil



Fig. 38: Othil rune pose
(which is similar to that of Os and
Thorn).

We use the Thorn rune when we want to treat a part of the body by laying hands on it. We remain in the Thorn rune position, i.e. one hand holds the hip bone while the free hand makes contact with the part of the body on which we want to exert our healing influence. The placement can be done with or without direct physical contact.

Man and Is are probably best suited in combination with the magnetic line guidance. Of course, other rune asanas can and should also be tried out. We are ploughing new ground. The ground still harbours some

Mystery. Let's trace it.

Another important law of mantramistics – which we have already mentioned – is that of invertebration.

"Whoever experiences the invertebration in himself evokes

it inductively, i.e. through a kind of magnetic transmission, also in others Just as one magnet excites another, so this wave awakens a psycho-inductive vibration in our neighbour." (Peryt Shou)

Therefore, in magnetic practice, we carry out every force application in an inverted position.

Kummer advises to begin each treatment with the natural vowel sequence – A – E – I – O – U – and to end with the reverse sequence – U - O – I – E – A -.

Treatment with Dr Gratzinger's floating terms:

The Viennese doctor Dr Gratzinger attaches great importance to carrying out a special partial treatment that directly benefits the diseased organs in addition to the usual full treatment. He uses positive grips with direct physical contact as well as negative, floating grips at the usual distance from the patient's body.

These grips offer the rune healer the welcome opportunity to deepen the magnetic treatment with the help of rune mudras.

From the abundance of partial treatments, here are a few to alleviate the following ailments:

1. For headaches and the sensory organs:

The magnetopath – standing in front of the patient in need of healing – places his hands on the patient's forehead so that the fingertips meet at the root of the nose.

The forehead grip.

2. Disease of the eyes, disorders of the respiratory organs, digestive organs and circulation:

Standing behind the patient, the magnetiser places his

hands on the back of the patient's head with the fingertips pointing upwards.

The occipital grip.

3. Pulmonary apex catarrh and for all general diseases:
Magnetiser behind the patient, hands on the patient's shoulders, fingers pointing forwards, thumbs pointing backwards.

The shoulder grip.

4. Rheumatism in the back region:
Both hands, standing behind the sufferer, on his shoulder blades with fingers pointing upwards towards the neck.

The shoulder blade grip.

5. Spinal cord disorders, neurasthenia and general diseases:
Standing behind the patient. Right hand on the upper thoracic vertebrae. Left on the lumbar vertebrae, fingertips left, sideways.

The spinal grip.

6. Liver, kidney and spleen disorders:
Behind the patient; hands at his side at pelvic girdle height, fingers pointing forwards.

The rear flank grip.

7. Stool inertia, haemorrhoids and kidney problems:
Behind the sufferer; the right hand rests on the lumbar region, the left on the sacrum, fingertips flat on the left side.

The lumbar cross grip.

Before each grip, we animate the hands with a rune mudra, as we practised during self-treatment. Instead of the flat hand, the advanced practitioner may try to bring the hand formed into a mudra to the part of the body to be treated, such as the Man,

Ar, Os and similar, or he may use the rune assigned to the diseased organ to charge his hands. There is no objection to chanting rune sounds and words (humming, speaking or thinking) during the actual grip treatment.

Where necessary, the active, body-touching grip is used instead of the hovering grip.

Runo-magnetic practice on a mirror-magic basis

This is not the place to go into detail about all the strange practices, possibilities and phenomena of mirror magic. This is a specialised study, a secret scientific discipline in its own right.

It is neither necessary nor intended for our purposes, as we are striving for them, to make a magic mirror according to tradition. We content with an ordinary mirror that reflects the entire shape of the body.

Hardly anyone interested in the occult knows – only experts claim to know – that the human mirror image has the same magnetic radiation power as the body itself.

Anyone who fixes his likeness in the mirror, and also carries out the usual automagnetic manipulations, strengthens his odm a gne tic aura by virtue of the reflection emanating from the mirror surface.

The process becomes visible to sensitive people. As Heinrich Jürgens explains, you can see the back-radiating Od in the form of

"thin spirals of half a millimetre in diameter emerge from the mirror in such a way that the odic rays do not stop at the mirror glass, because that is where the actual reflection begins or ends, but that the odic rays of the mirror image emerge from the surface of the mirror and mix with the radiations of one's own body." *)

For this reason, magnetising others in this way is recommended:

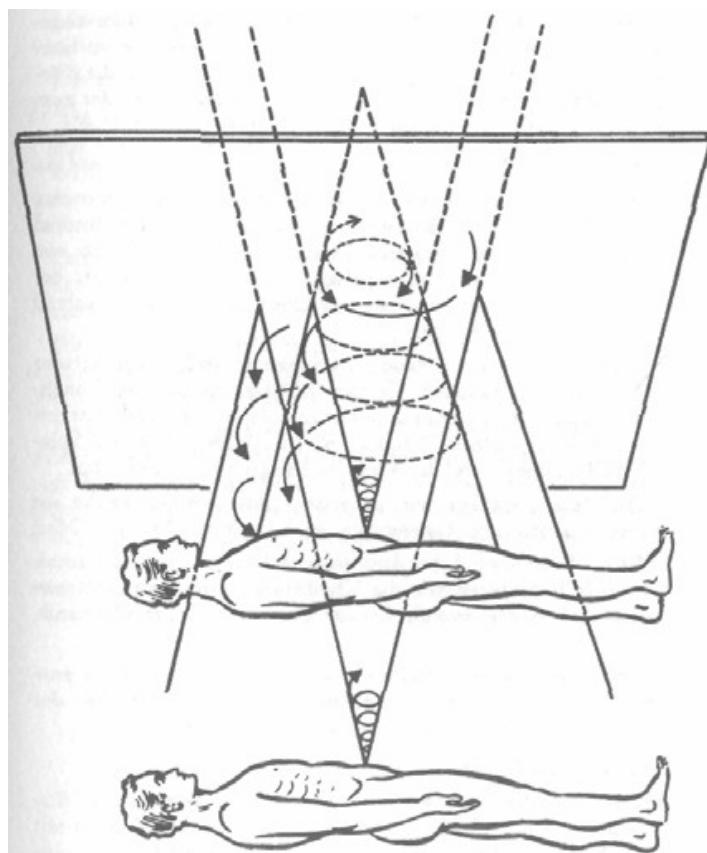


Fig. 39: Mirror magic magnetisation process (from Heinrich Jürgens: Spiegel-Praxis and Spiegel-Magie)

*) Heinrich Jürgens: Mirror practice and mirror magic.

The person seeking healing stands at some distance between the mirror and the magnetopath, his face turned towards the mirror surface. The practitioner behind him radiates odmagnetic force to him through his concentrated will, which penetrates the body and the mirror image and radiates back from the latter to the patient, albeit amplified in vibration.

Amazing clues that we want to utilise. Using what we have learnt so far, we now present Runes in front of the mirror and open ourselves to the magical influence of our mirror image. Let us allow ourselves to be consciously flooded by its odic influence, receiving the power of the runes in two ways: in a direct influx from above and radiating from the bottom of the mirror.

Going beyond what we have perceived, we charge the mirror image with runic flows of fine forces, which we store in the palms of our hands while in Runeasana and send to our double by bringing our arms down in a longitudinal line with the palms facing the mirror disc.

As runes we primarily choose those that favour the large longitudinal strokes, i.e. Is, Man, Fa, Ka, Othil etc.

We also include the combination of rune, magnetism and mirror in the magnetic external treatment.

The person to be treated stands about half a metre away in front of the mirror, with the magnetiser at the same distance behind them. The direction of view of both is as described.

The basic principle applies:

- a) The practitioner, immobile in the chosen rune asana, repeating the rune sound, word or both for some time, directs the runo- magnetic vibrations to the patient with the strongest imagination, constantly visualising the image of the desired state of health.
- b) As before, with the addition of magnetic line guidance.

After each series of hummed runic sounds and the subsequent inhalation, the rune, exhaling, performs a

longitudinal stroke from the head down to the legs of the person seeking healing, without approaching or even touching .

The mental direction is the same as before,

c) As with a) or b),

The only difference is that the person being treated is now also in rune asana, remaining in this position until the end of the treatment if their physical strength allows it, and takes an active part in the sound-magical processes.

Quiet, barely audible buzzing sounds, alternating between high and low pitches, are generally preferable to loud, powerful ones.

This presentation is purely experimental in nature. It is by no means new. Magnetic practice is multifaceted. Only the inclusion of runic currents is new.

However, we strongly warn against trying to gain material advantages or even to discourage the person seeking a cure from visiting the doctor. Attempts such as the one we have shown are probably able to awaken a certain confidence in the patient, which, psychologically seen, the medical efforts; however, they must never raise false hopes in hopeless cases.

Runic telepathy

Telepathy is undoubtedly one of the least disputed areas of parapsychic research today. There are certainly not too many people whose powers of transmission are sufficient for this.

It should be tested to what extent the telepath's radiance can be enhanced by using transmitter runes. Fa, Othil, Is, Ar, in whose posture thoughts are experimentally sent into the distance

like a stream of runes, were the main candidates. I have received several reports of successes that can only be explained by runic telepathy.

This circumstance raises a question that has already created much confusion, the question: which agent is being transmitted? Od, magnetism or some other fluidic energy? Or are they all just names for one and the same thing? –

Karl Huter, for example, put forward the theory (we touched on it in an earlier section) that Od and magnetism are two different forms of vibration. And by no means the only ones that radiate from the organism, let alone the primary ones.

According to this hypothesis, *helioda* is the most important vibrational principle inherent in the protein of every living cell. According to Huter's definition, it is not a chemical substrate, mechanical force, heat, electricity or magnetism. Regardless of the known types of energy, helioda has its origin in the world ether. It is the life force. Apparently a modification of the Indian prana.

According to this version, the Od perceived by Reichenbach's sensitives as a luminous mass of vapour is merely "a negative etheric, chemical "intermediate substance" behind which, separately from it, the creative life and spirit force is at work. The controversial Helioda.

For our later experiments (pages 174 and 175) it is necessary to know how large the range of the "life-span forces" is according to Huter.

Because of this, the odic radiation hardly goes beyond the radius of two body widths. That of magnetism by a factor of two. The electric radiation zone extends approximately one and a half to two metres. Only the radius of the helioda is almost unlimited. The radiating "Heliodamensch" - which, of course, not everyone is to an ideal degree – is able to direct them according to their wishes and will. Everywhere.

Without Helioda there would be – we follow Huter's view here – no long-distance effect of thought, no transmission of life force.

Like all magnetic rays, life magnetism "only manifests itself in curved lines of force directed towards the original body", so it is impossible to direct it towards distant objects. Since life electricity also disperses near its point of origin, it is just as unsuitable for telepathic experiments.

That leaves only the Helioda. It can be sent directly or telepathically. According to Huter's teachings, which are still disputed by many, it sustains the life of the cell. In the case of diseased cells, their "centrosoma" – the seat of the life force - weakened in the radiation. If the helioda in the cell is completely extinguished, the cell dies.

We let Huter's research have its say so as not to ignore any of the important occult theories of radiation. At the same time, it is the starting point for informative experiments (page 174/175).

Perhaps the Helioda proves to be an agent of a more transcendental than earthly nature, possibly originating from the same source of power as Dr Trampler's "direction fluid" or our runic fine force flows: Vibrations that bridge all the obstacles of our space-time world.

If the Helioda is a reality, naturally of a supra-physical nature, then hardly any occult method would know how to utilise it better than the rune practitioner.

RUNIC GROUP WORK

Creation of a common force field

The more diligently we practise runic yoga, the stronger the personal force field we develop, not only in terms of vibration, not only odic, magnetic, heliodic; the intensity of all our ego movements grows to astonishing levels, the strength of our will, the power of our thoughts, our power of desire and imagination, not to mention the intensification of our subtle principles in the secret scientific sense.

Doesn't the question arise involuntarily: is it not possible to double or multiply our individual radiation field simply by working together with one or more like-minded rune partners?

In principle, isn't a similar tendency the basis of the union of knowledgeable people into secret societies, lodges, orders, brotherhoods?

Cultic acts and rituals performed together ultimately aim at nothing more and nothing less. The members of occult associations, seeking connection to the powers of transcendence, aim, magically connected in the chain of brothers, to increase their own influence on the one hand, and on the other, beyond that, to create a powerful complex of forces for the realisation of similar aspirations.

Surely our runes were once responsible for the same task. Let us think of the numerous sites inside and outside the German-speaking areas, sites in which the runic researcher Marby believes to recognise old runic places.

It should therefore be the task of every student of the runic retreat to interest one or more spiritually open-minded people in working together with runes, to become the centre of a harmonious runic circle.

The special emphasis on "*harmonious*" as an irrefutable prerequisite; because we are working with vibrations of the most subtle kind here, which we must never disregard! Even the

pendulum knows how to distinguish sharply between sympathy and antipathy. In the hands of an experienced pendulum, it will never circle two antipathic people. It always responds with a more or less energetic dividing line.

As photographic images have shown, a fluid flows from the fingers that mixes with that of other people, provided, however, that there is harmony between them. Where this is not the case, there is no mixing and the fluids repel each other.

There would only be disadvantages if such people practised runic retreats in community.

Common interests, unclouded by base selfish intentions, mutual sympathy, honest goodwill: without this basis it is now lost.

Instead of "Benevolence" should actually be replaced by the term "love". Unfortunately, however, this high term – the highest that exists in the world and the superworld – has been so devalued by those who constantly use it thoughtlessly and never act upon it that we want to be extremely sparing in its use in order to prevent unwanted glosses. The situation is very similar with the term "high and true humanity". But this is only in passing.

The most appropriate way start working together is with *simple runic exercises*, in which we first stand next to each other in a front line, then two opposite each other, again in a row, finally in a *circle*; in a single circle and in a double circle, two and two, facing each other eye to eye, without physically touching each other.

If you want to concentrate the force inwards, stand and look inwards, towards the centre (of course only possible with a simple circle formation), if you want to radiate the outwards, stand the other way round,

Now we move on to the *joint runic gymnastics*, including what has been practised above, there are variations here that would fill many pages, especially when the practitioners have later

familiarised themselves with the practice of all futhorcunas. Until then, however, some time may pass. True to our motto – it is better to practise a small number of runes first, but to practise them all the more thoroughly – we are most likely to reach our goal!

The rune step,

Walking, rhythmic striding in runic posture, gradually leads to the *ritual runic dance*.

If we feel unobserved somewhere in God's free nature (if necessary, we practise in a sufficiently large, thoroughly ventilated room), we hold our hands forward in a shell shape with our arms swinging loosely, breathe in and out three, five or seven times in time with our steps, freeing the blood from annoying waste products, powerfully renewing it with any oxygen supply. And then – barely audibly humming the *Is* sound – we are no more than walking, striding runes, surrendered to the *IS* force field.

And joyfully – continuing our rhythmic gait – we raise our arms upwards, switched into the power current of the universe, the ethereal centres of our hands turned towards the heights and unite ourselves, as we should every day, with the *GREAT WILL*, whose will may always and at all times be done.

Whether alone, in pairs, in threes, with many, walking straight ahead or in a circle: this retreat will soon become a fountain of youth for us.

Or instead of the *Is*, we release the power of the *MAN* in the runic step, in the runic dance.

The arm position of *Fa*, *Ka*, *Laf* is also suitable for a dance-like runic gymnastics.

Steps and direction can change. We align the former with the

rhythm of the runic words.

For example, with the rune Fa, three steps forward, three steps back, right and left in the same way; always in time with Fa, Fe, Fi; concluding with Fa, Fe, Fi, Fo, Fu, walking round a small circle.

Many different forms of exercise can be derived from this.

It is also possible to slide into different runic postures in the runic step: for example: Is (basic posture, palms facing forwards in a shell shape) – Is (all-position) – Man – Tyr – Is (basic posture).

Not forgetting the alternating pitches that resonate through all areas of the body, corresponding to the rune and the upward or downward movements of the arms.

A coordinated practice group led by an experienced rune practitioner will have created a varied practice programme in no time at all, always enriched by new ideas. –

We increase the joint force field even more when the partners come into direct physical contact with each other. Many opportunities for this are offered by the *placement of binding runes*.

Basically, in the bonding position, the palms either touch each other or rest on certain parts of the partner's body: head, armpits, hips, organs in the area of the etheric character vibrations.

The man rune in this line:



a binding form to be formed several times.

- a) The partners face each other,

the right arms diagonally downwards – equal to the two diagonal lines of the symbol – point to the hip bones, which are firmly gripped by the fingers of the right hand lying flat on the floor.

The left arms hang down relaxed;

or

- b) they in turn make contact in the same way as above on the right. Another contact closure takes place as follows:

- c) The right hand rests on the partner's head (crown of the head or centre of the forehead) with the oblique arm outstretched, the left arms of both practitioners hang down at the side;

or

- d) the left hand grasps the hip bone of the partner as before. Other forms of binding result from the mutual laying on of hands on certain chakra points.

Another example is *the painting cross position of the Gifu-Gibor rune*,

The practitioners stand upright facing each other with their upper arms stretched out horizontally in front of them;

the forearms, crossed in the centre between elbow and carpus, raised vertically to form a cross;

the palms, outwards, connect with those of the partner.

For rune words:

Gifa – Gifu – Gefa – Gibor;

ga - ge - gi - go - gu;

gea - geo - gebo - gigue.

If there are enough participants, form a double circle, if not,

the pairs line up next to each other or behind each other or in symbol form. Three runners in the shape of a triangle, five in the shape of a pentagram and so on.

If both sexes are represented in a Runic community, there are two possibilities: either male to male, female to female or the Runes mate naturally, which would be preferable for reasons of tension polarity, but on the other hand understandably involves a not unobjectionable factor that we need not go into in detail. The ethical stance of the practitioners decides.

The concentration in the rune circle culminates in the idea of creating a strong force field corresponding to the character of the rune.

When the innermost meaning of the runes becomes apparent, runic group work ultimately leads to a cultic experience, a runic ritual – far beyond the aim and purpose of our primer.

The rune necklace

Joint power transmission:

Sometimes the strength of the individual is not sufficient to bring help to others, to supply them with an increased amount of life prana, as would be necessary in the case of overwork, illness, infirmity or before the fulfilment of important tasks.

In order to fulfil this purpose, in magically working lodges the brothers group themselves in a circle around the bed of the fellow brother in need of their help; they join their hands to the magnetic chain, linger for a while, gathering strength in a rhythmic breathing beat, then spread their arms over the person lying down and radiate the life-agency, which is increasingly circulating in the chain, to him with their hands.

We practise this procedure in exactly the same way, if necessary. But again we go a conscious step further by

incorporating the runes. It is not our radiant powers alone that we convey to the weakened person; once again we are the transmitting receiving station, catalyst of cosmic-telluric vibrations.

We place the man-rune in a circle so that the fingertips of those standing next to each other touch, so that the current actually pulses through the rune chain in direct contact.

Another chain connection is made possible by placing the Tyr rune.

The asanas of Fa, Ka, Laf are suitable for the actual irradiation of the person being treated.

Grips are also permitted.

A combination of rune and the magnetic chain closure that is usually practised can be carried out in the following ways:

Everyone – with the exception of the person carrying out the magnetic treatment – holds hands and remains in this position until the end of the experiment.

The two people standing to the right and left of the magnetiser hold his wrist to close the circuit. Of course, their grip must not interfere with the runner's arm position.

Where magnetisation with the usual line guide is provided, the contact closure is better achieved by a hip grip on both sides.

Control of the radiant power

Although the sensitivity for the incoming rune power flows becomes more and more apparent with increasing sensitivity, it seems advisable for various reasons to use the agent independently of personal to test the perception of rune-sensitive researchers.

Clairvoyance

If you have highly sensitive people at your disposal and the necessary location, a cellar room without windows, in which not even the slightest ray of light can penetrate, you can – similar to the experiments of Baron von Reichenbach – carry out informative series of experiments, by first observing the aura of the still passive rune, its colour, form, radiation range – and then the radiation field, caused by rune asana, grip, sound, word, meditation spell, binding position.

If all the test conditions are largely fulfilled, controls of the above type are likely to produce the best, most useful results. Unfortunately, this method of investigation is probably out of the question for very few of us.

Pendulum and rod

These two well-known and not so rarely used instruments are more likely to be our helpers. Even if the number of people who are suitable for dowsing is not too high, the ability to scry lies dormant in many. It only needs to be awakened and trained in a logical way, because – as I have already expressly pointed out in my pendulum book "The Successful Pendulum Practitioner" – there is a world of difference between not being able to pendulum and being able to.

For us, as for all types of pendulum tests, only the experienced expert with a high percentage of hits is of course valuable. This also applies to dowsers.

Nothing should be disregarded that could complicate the overview. It is therefore essential that every swing or guess,

regardless of whether the result is positive or negative, is recorded exactly. Every swing must be recorded immediately in our statistics. Verifying comparisons prove to what extent our experiments can be trusted. An unbiased, clear view and objective criticism must not leave us for a moment.

Let us first try to establish the difference between those who are upright and at rest and those who consciously remain in rune asana, whereby a number of experimental paths are open to us:

At the beginning of the experiment we *only* ask for the strength of the *rune fine power flow*.

So – assuming our assumption is correct – the pendulum or rod would have to remain inactive with the passively behaving test subject and only start to move when the latter begins the runic exercises.

But we don't want to make it that easy for our commuter or dowser in the long run. A summary question like the one above is not enough for us. We want more than generalised evaluations. We demand details.

After we have sufficiently checked the auric perisoma in the resting position and found no rash, we ask our employee

- a) to assume a *rune position*;
- b) *thinking runic sounds* and *words* at the same time;
- c) to speak, hum and sing in different pitches and strengths;
- d) to adjust to the *reception of the force flows*;
- e) to radiate the absorbed power.

Each of these phases is carefully levelled out. First, the instrument is held close to the runner.

If it responds, remove it slowly, up to the limit of the deflection range.

Let's not be surprised if it is metres away from the rune mage. Rod tests at least have produced such results when I

demonstrated some runes as above.

Once enough flawless material has been collected, we examine the above series of exercises with *rune handles*.

Thirdly, we *combine asanas with mudras*, both appropriately *with meditation sayings*, spoken mantrically by the runner, then in the mind.

Once the radiation radius has also been determined here, the fourth step is to test the *joint radiation field* of two practitioners in *the bound position*.

We don't even stop there. If our working group is large enough, we will rod and pendulum the *force field of a runic circle*, taking into account all previous practice possibilities.

This would largely be the task of the first part of our series of experiments; the second part of our research consists mainly of taking into account the *runner's own radiation*, which has been ignored up to now.

In the following, we proceed as in the previous investigations, *combine but the personal radiation field with the runic fine power foot created area of activity*.

And we want to dig even deeper!

Let us see what is true about *Huter's controversial radiation zones*.

The indicator in the hand of the expert is intended to show how far the circumferences of the individual zones extend in the *normal case*, namely the *odic, magnetic, electrical and heliodic radiation*.

The pendulum or rod then has to solve the question of what *change* takes place in the *layered vibrational field* when it is strengthened by *runic forces*.

The test procedure remains as before for the time being. Firstly, it is a matter of determining the charging of the various radiation areas that occurs automatically through rune exercises.

Only in the subsequent stage of investigation does the rune magician *consciously* influence the individual zones by directing rune currents exclusively to the odic field, then to the magnetic, the electric and finally to the heliodic field.

This should also be done in a different order, if possible without informing the commuter.

An almost inexhaustible field of research into human radiation processes is opened up here to the rune expert in conjunction with the pendulum practitioner or experienced dowser.

Paths are widening, hardly travelled so far.

Experiments with burnt-out light bulbs

A – let's call it "physical curiosity" for the time being – perhaps provides us with a simple method for analysing human radiation and how it is influenced by runic currents.

We need nothing more than – please don't laugh – burnt-out light bulbs, which may of course also be serviceable ones. The bulbs – at least most of them – have the property of lighting up as soon as they are rubbed with the hand or on the body; I reported on this a few years ago in the magazines "Mensch und Kosmos" and "Okkulte Stimme".

In our case, we are interested in an important but not yet sufficiently clarified phenomenon, which we will come to in a moment.

Before the attempt in general:

The best thing to do is to take an incandescent lamp that is no longer operational, but whose glass body is still undamaged, in one hand, let's say the left, and stroke it with the other.

Perfectly *dry* hands are a prerequisite!

stroking can be done with the *palm of the hand*, the *palm of the hand*, all *five fingers* or individual *fingertips*. The area between the thumb and index finger is also well suited, as it allows the glass body to be grasped practically.

Rubbing the lamp on the body surface, for example *the stomach area, chest, thighs, knees*, often leads to thought-provoking results, provided the skin is dry.

All with the unfortunate proviso, however, that the person concerned is suitable for the experiments. Not everyone, no matter how dry their skin, will light up in the dark.

The cause is debatable, as is the whole strange phenomenon.

Superficial people simply dismiss it with the "explanation" of frictional electricity.

If this were really the case, wouldn't the lamps have to work for everyone who has the advantage of non-transpiring hands? No matter on whom and always with the same lighting effect with the same treatment. What I have never found confirmed in my experimental lectures.

An expert in the field of electrical engineering, to whom I also owe the suggestion to extend the experiments to disused fluorescent tubes, was of the opinion that human radiation absolutely had to play a role here. A young doctor who, inspired by my experiments, had gathered experience in numerous experiments was also in favour of this.

Nevertheless, it seems to me a little daring and premature to attribute the luminous phenomenon entirely and indiscriminately to personal radiance. Do we want to claim that the many people who fail the glow test despite fulfilling the necessary conditions have no or almost no odic-magnetic radiation? I have seen very robust people rubbing their lamps in vain.

But couldn't a certain degree of charisma or a certain manner be necessary for success? – This is only by the way.

Let us now turn to the point that we announced earlier and which is of particular interest to us here.

Not every contact surface leads equally to the desired results. For example, I always find that the flexion points of the fingers are more suitable than the fingertips. With the latter, it takes some patience before the attempt is successful.

However, if I animate the hand with a runic grip, such as the Is mudra, the waiting time seems to be reduced. It also often seems as if the lamp lights up more after practising runes.

If these observations are based on more than mere coincidence, this would again provide evidence in favour of the reality of runic powers.

Lifting tests

We will use an even more interesting physical curiosity than the one just discussed to prove the influence of the runes on the material plane.

A simple experiment with astonishing results that cannot be dismissed with frivolous arguments such as fraud, self-deception or autosuggestion; experiments that until recently were unknown in occult circles, unknown in occult literature. Apart from a footnote of a few lines in one of Flammarion's writings, which mentions the strange phenomenon without having an explanation for it, I have not been able to find anything to date with the best will in the world.

The inspiration for these experiments was not given to me in an occult book. attention was drawn to it by a picture report in a copy of the many magazines. The experimental arrangement I gave proved to be useful in the main. In the last few years I tried out these lifting tests in various circles and at my experimental

lectures, and to everyone's amazement, with astonishing success. I soon went far beyond what I had read at the time and ventured into methods of my own devising.

What are these attempts aimed at? What do they aim to achieve? To reduce, if not eliminate, the severity.

A person, regardless of weight, should be lifted without the slightest effort.

Four people are involved in the lifting act, two in the back of the seated person, one on the right and one on the left.

With the index finger stretched out in front of them – the other fingers of both hands interlaced – those at the back grasp the armpits and those at the sides grasp the back of the knees of the test person and endeavour to lift them up on command.

An endeavour, hopeless from the outset, especially if the necessary gravity is present – unless something happens, something, let's call it a magical ceremony, that has an effect on the active as well as the passive participants; that either makes them gain strength or takes away their weight.

Based on previous experience, the former seems to be the case.

The process, as I originally learnt it, is very simple:

One person, regardless of whether male or female, light or heavy, sensitive or not, takes a seat on a chair; four other people, of whom the same applies, group themselves as described.

Once the preliminary test has shown that it is impossible to lift the subject from the chair with the index fingers without preparation, the *four men place their hands one on top of the other on the top of the subject's head*, exhale and inhale, pull their hands away simultaneously, fling them off as if there were drops of water on them, place them on again and repeat this process a total of five times.

Then the lifting act takes place immediately, which in most cases succeeds straight away.

Now, however, the participants will make the astonishing realisation that they were able to lift the test person effortlessly, but will hardly be able to do so a second or even a third time.

It almost seems as if the magically accumulated power is exhausted in the effort of the lifting process.

You always have to start again from the beginning.

Now, the laying on of hands is not the only method that leads to success, and by no means the safest. Thanks to many studies, I have succeeded in developing other methods.

It hardly needs mentioning that the runes were not forgotten. In cases where the usual magical armoury threatened to fail, they saved the day. The concentrated power of the runic circle did the trick.

Again, in a preliminary test, we convince ourselves that our normal physical strength is not sufficient to perform the lifting act.

Once this has been done, the four of us place the man rune around the seated person, say the rune word five times, close our hands, place our index finger under the armpits and the back of the knees and lift our bodies up without making the slightest effort.

In the same way, we carry out lifting tests with other runes to determine whether they are all equally suitable for this purpose or whether one or the other should be favoured.

It is not only in humans that we overcome gravity; the mysterious force seems to be at work everywhere in the realm of matter.

The three of us recently tried it with a rather heavy table.

As with the other lifting attempts, we first tried using our own strength. Predictably, the strength of our three index fingers was not enough. Grouped around the table, we placed the man rune, the rune word three times, gripped the table top – and up we

went as far as our arms could reach.

Similar experiments can be carried out in groups of two or more; just make sure that the weight is distributed correctly so that the object does not tip over.

Here, too, we have a piece of uncharted territory ahead of us, which perhaps opens up a new force of nature that the ancients knew about. Their gigantic buildings seem to prove it.

Experiments, simple in their nature, as we have described them, beat the most stubborn opponent, at least he becomes thoughtful, as long as he sticks to logic and falls back on ridiculous "Explanations" are dispensed with.

It is difficult to control the vision of clairvoyants, the pendulum may be wrong, the rash of rods may be due to a different cause, the same applies to the luminous phenomenon of the light bulb – but the fact of the act of lifting is and remains unambiguous under all circumstances. Deception, fraud and imagination are not at issue here, and this should be emphasised once again. Beyond his physical strength, no one is able to force even the slightest thing.

The lifting experiments astonished technicians, physicists, doctors of various faculties, without single one being able to explain the cause of the phenomenon in such a way that his judgement would have done justice to *every* method I developed – of which the runes are one of the most effective.

What we are doing here is nothing more and nothing less than an attack on gravity from a psychological perspective.

Which is no small thing; for what did a scholar in Washington in the early nineties of the last century, the doctor of medicine and philosophy, *Eliot Coues*, say when he heard of mediumistic phenomena that questioned the autonomous rule of gravity?

"If you have before you a fact in which the smallest particle of matter, even if it were no larger than the head of a pin, is set in motion by any means which implies that a force is

involved which does not obey gravitation, then you have crossed the Rubicon which separates matter from spirit, which separates that which is subject to gravitation from that which belongs to life."

Which is only possible by magical means. Let us also think of the deflection of falling objects and spinning dice through the division of will, as demonstrated by Professor I. B. Rhine. Magic is everything that works from the spiritual-soul. Our actions, incomprehensible and absurd to the rationalist, create a force field that encroaches on the domain of gravity, forcing it to give up part of its ancestral right.

If all is not deceptive, we are on the trail of a force, once mocked the in scientific circles as "Dancing master of the frogs". And yet Galvani's twitching frogs' legs ushered in the age of technological giants, from which electricity has become an integral part.

Perhaps our lifting experiments, like the frog leg experiments, are the starting point for a far greater discovery, perhaps they will help reveal the secret of the colossal cuboids that another human race managed without mammoth cranes.

The runes are already proving to be strong helpers in this endeavour.

ALTITUDE PATH FOR TWO

(Runicarezza)

Magical and ethical aspects

Erotic-sexual events have a deep impact on our existence. How many break under the omnipotence of sex, drag themselves, worn down by complexes, in the army of neurotics, perish, the bitter consequence of excessively squandered life forces, or torment themselves in senseless abstinence.

Our Rune Primer would be missing the most realistic moment if there were no room for the discussion of this important problem. Runic retreats without the most human of old instincts would be a half-measure, doomed to failure; useless, if not dangerous for the many who struggle impotently with the insatiable hydra of sexual desire. It is true that we learnt at the beginning about the transmutation of sexual power into life and spiritual power with the help of runes, which has certainly already helped this or that person to overcome many a challenge and will continue to do so. However, we must warn against a one-sided orientation, against absolute asceticism, as demanded by some yoga followers who are apparently afflicted with severe complexes as a result of repression.

On the other hand, it is right to categorically counteract the squandering of life juices. Tremendous powers lie dormant in the loins. The practices of sexual magic and the sexual yoga of Eastern sages tell us about this, albeit mostly in code.

It is essential for us to find the happy medium between life-hostile asceticism and the self-indulgence so propagated today; one as wrong as the other!

It is still too little known that an exchange of fluids takes place between the sexes.

Every physical approach – handshake, caress, embrace, kiss – is associated with a mutual odour. The need for affection of many, especially the hunger for kisses, ultimately represents the hunger for the opposite-sex agent, which revitalises and

rejuvenates, provided it is the right partner. The Bible already knows about this. The aged King David slept with the young Sunamite for no other reason. The od-magnetic radiation of young, healthy bodies renews the depleted life force and regenerates the weakened organism. The mere physical presence of a healthy partner, away from all sexual activity, is enough.

It is understandable that a tremendous release of vital fluids takes place during the sexual act. The *mutual exchange of Od* is enormous here. The sexual polar tension between the partners, the result of highly potentised odmagnetic radiation forces, urges discharge.

Completed od equalisation, which usually occurs sooner or later, represents the repeatedly observed flip side; which means nothing other than a waning of sexual interest for the love partner and the urge to move on to another, where the game starts all over again to end in the same staleness. Unless the desire reaches beyond physical sensations and leads to a real feeling of love in the soul, at which point we can only speak of love. Everything else, be it what it will and may, is a cry of the body, is instinct, greed, passion, but has nothing, absolutely nothing to do with the feeling that so rarely quivers through a human breast and is even more rarely reciprocated!

Love in the true sense can never become dangerous, can never be opposed to inner becoming, but is rather a *high road to two*.

Tired of being alone, everyone secretly strives for the companion of their world pilgrimage, for their sister soul, the dual to which they have been connected for eons.

Those who have not yet found the companion of their life path, build on the strength of the runes. Meditating in Eh-Asana, let the call go out to the twin soul:

Sister of my soul,
connected to me for many lives,
I longingly call for you!

Wherever you are,
the Eh rune power
leads you to me.

It is probably down to destiny, to our karma, whether what belongs together since eheda comes together, but strong faith overcomes many a hurdle of fate. Trust in the realisation power of the runes must not waver for a moment. Quite unexpectedly, this or that person may meet their twin soul under circumstances they never thought possible; or they may have been connected to it for a long time, but both are not yet aware of their cosmic connection, nor do they have any dross clinging to them that them from recognising it. Runic yoga will open their spiritual eyes.

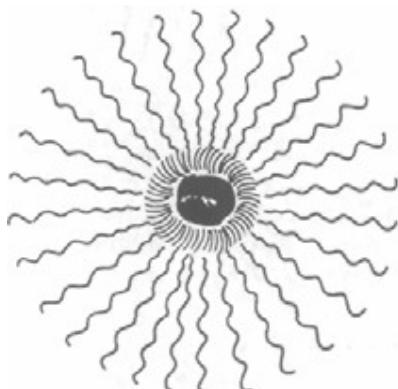
Great are the possibilities for man and woman when they draw together from the runic spring, but the potion becomes corrupting when it is desecrated by impure thinking and feeling.

Every human being is a centralisation of metacosmic consciousness, a node of the metacosmic universal force (drawing 1):

The runes bind more firmly to this metacosmic power station and promote the flow of forces:



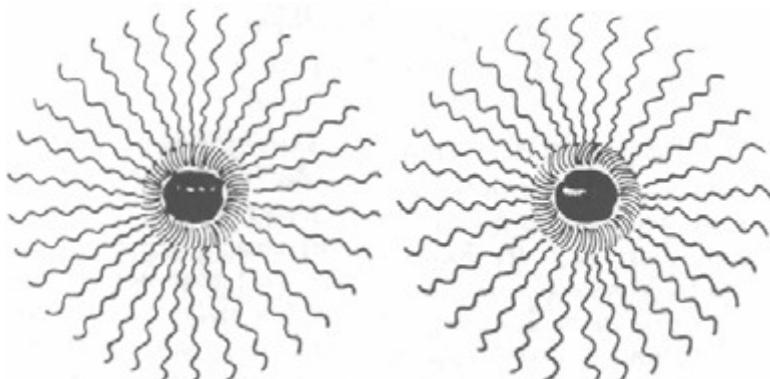
Drawing 1



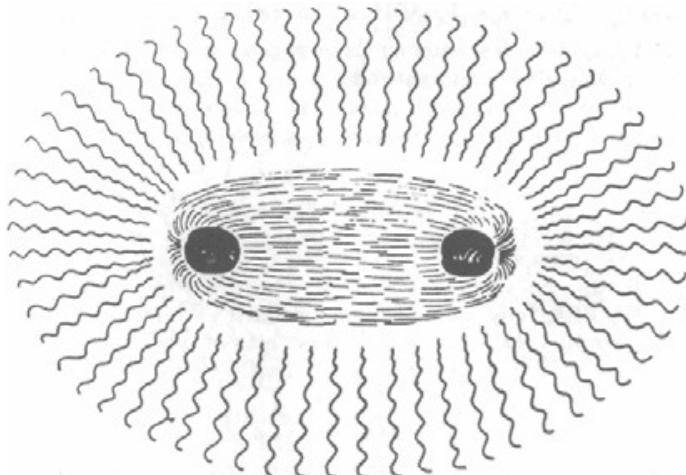
Drawing 2

thus considerably strengthen the personal force field (drawing 2).

This hardly changes when practising general character exercises with two or more people. Each person only charges their own force field, but remains a vibrational aura in their own right:



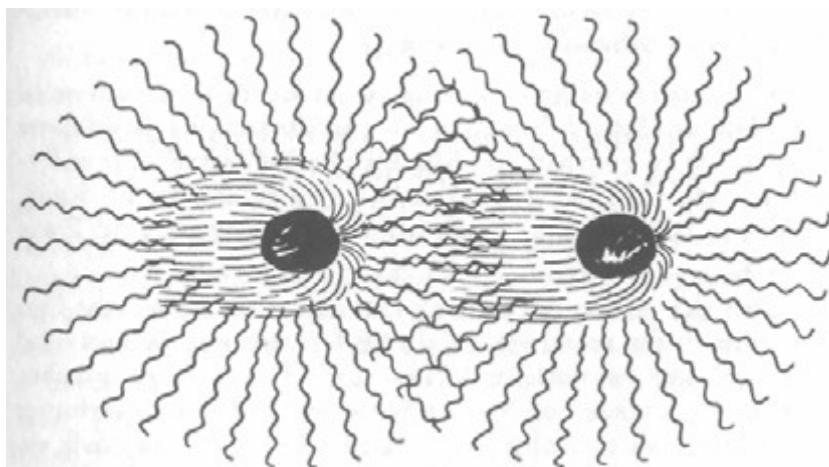
However, it is different when the rune chain is formed in conjunction with corresponding target thoughts. Here, the individual fields merge into a single effective force field.



This is even more pronounced in the case of a ritual union between husband and wife, which can culminate in the "Ritual of Gnostic Marriage", as I described in "Runic Magic". Both centres of vibration also merge here, only the more intimate the feeling is towards each other, the closer they merge into one large area of power:

Provided there is ultimate agreement! Sympathy alone is not enough. Love as the primal sound of the soul is the basic condition; devoted, sacrificial love.

If there is a lack of harmony, or worse still, if there are conscious or unconscious opposites, such as aversion, lies, infidelity, attachment to another, even if this is only in thought, then the force field enters a state of disharmonious vibration and the metacosmic forces flowing in as a result of the rune ritual have a naturally destructive effect:



An infinitely subtle agent, of which Od is only the coarsest part, pulsates from one lover to another. Unkindness, falsehood, deceit tear this fluid bond apart, painfully felt by the one who has been betrayed.

Love in its original meaning is a transcendental mystery. The

merging of bodies is only an earthly expression of being connected on a higher level of being. Eh and Gibor harbour the secret.

Every breach of a true covenant of love, every betrayal of a loving partner is a magical crime; and how much more so if the sacred runic powers are abused. This is where experimentation ends. There is no room here for attempts to satisfy curiosity or even tingling desires.

Thoughts, evaluated metaphysically, are essential, no less feelings. This cannot be emphasised often enough.

Chaos arises in the fluidic vibrational structure, other desires push back the partner's flow of love and one's own lust impulses – real, powerful metaphysical potencies – strive towards another.

It would be unthinkable if the runes, transformed into demonium through abuse, were at work!

A case, taken from life, not constructed at a desk, illustrates what has been said.

Two rune-knowledgeable people – knowledgeable is emphasised, because that is how the degree of guilt is measured – decided with a solemn oath to unite in the "marriage eternity law". Recognising themselves as dual, they submitted to the power of the Eh rune so that "the great sacred fusion of the two into one" could take place.

Only the true feeling was only on his side, which ultimately did not go unnoticed. Basically, she was cold and more interested in his esoteric knowledge. He sensed it, but believed that her behaviour was the aftermath of a previous relationship from which she had suffered greatly, and silently hoped that she would recover from it. His blindness was his fault. Despite growing disharmony, he continued on the path he had taken with her. It was only after a few years, on my urgent advice, that he finally stopped working with the runes. High time for him. Mentally broken, he was teetering on the edge between suicide

and madness. She, too, was just a frazzled bundle of nerves. She tossed and turned sleeplessly for nights on end, unable to cope with the onslaught of thoughts. Her health was deteriorating alarmingly.

After another two years – apart from the interrupted mental work, everything had remained as it had been – she finally confessed the true facts. For years she loved someone else, her boss, married, father of a family. It didn't hurt so much now, but she hoped to get rid of this feeling completely over time. Shocked, our friend looked into an abyss of mental depravity. Never, even in his worst fears, would he have gone so far as to expect her to commit such a breach of oath, such a desecration of runes – for that is what it may be called. Her desire is said to have remained unfulfilled. But where does he ever find proof? – Lucky for her, her words are true. She already has enough to bear anyway, even if it has remained a mere desire; after all, every thought aimed at the other was like an explosive charge and wreaked havoc in the common field of vibration, turning the power of the runes into a negative. –

Nothing is worse than violating the law of love, of harmony.

Based on his own experiences, Huter emphasised the importance of mutual sympathy. His healing successes immediately suffered a setback when the person being treated haunted him with bad thoughts. A cancer patient, almost cured by heliodine treatment, suffered a severe relapse and died soon afterwards, apparently because she had made herself guilty of what Huter called an interruption of sympathy through bad behaviour. – Another woman, paralysed in both legs, was also almost cured by heliodine radiation, but allowed herself to be provoked into making antipathetic remarks, which immediately led to a worsening of her suffering.

I have deliberately gone into this point in such detail. We cannot warn enough against the misuse of metaphysical powers. Purity of thought and ethical behaviour determine the Odean

quality of the partner, which must taken into account. An unspeakable amount is said in this respect. Ethically inferior love partners are degrading, their charisma damages one's own aura. Even the proximity of such a person has a polluting effect in the Odean sense, how much more so when there is close physical contact. It is not for nothing that we are urgently warned against associating with lechers and prostitutes. And what degree of lecher or prostitute is often hidden under the mask of the good average citizen? The psychologist knows. Disciples of the Runic Spiritual Exercises may draw their conclusions from this. *Absolute purity is the top priority.* Strictly avoid contact with sexually impure characters, no matter how upstanding they may otherwise be. This is not a demand arising from narrow-minded morality, a law of magic, the most elementary, demands fulfilment here.

In this context, the previous life of the beloved woman who chooses the runic path for two may not be irrelevant, whether still untouched or whether she has already belonged to another man or even several men.

Virginity generally doesn't count for much these days. It has become the rule that one person takes what the other is fed up with. People think that's quite all right. Many men even find uncorrupted girls too boring, which of course speaks little in favour of these representatives of their sex.

After all, nature must have had something in mind when it created the hymen as a kind of control seal. But who ponders this, even though it should give pause for thought?

The same applies to the problem of telegony, or distant procreation. Every child, no matter by whom conceived, carries the genetic material of its mother's deflowering father.

How much ahead of us primitive Negro tribes are in natural feeling. There the chief asks the young girl in public solemnly, before she asks herself married, whether she is still a virgin, for only then will the bridegroom pay the bridewealth in full. And

woe betide him if the answer is such that the chief reaches into the hollow pumpkin in front of him and scatters the millet grains inside to the four winds as a sign of how many lovers he has had.

We like to say "Negro customs". After all, we know better. Don't our psychologists seek to prove how necessary it is to live out our sexuality?

Judge, do as you please, but keep your hands off the runes!

Karezza

In the previous section, we suggested a middle way between enforced abstinence and the usual waste of sexual energy, which is now the subject of a new art of love that is actually no longer so new: *karezza*.

Whereas normal sexual intercourse culminates in the woman's orgasm and the man's ejaculation, followers of the karezza method seek to avoid precisely this maximum increase in pleasure.

The idea originated in the 1940s from the founder of the Oneida Community, *John Humphrey Noyes*. We owe the name Karezza (pronounced Karetza), which means tender embrace or caress, to the ardent advocate of this art of love, the doctor *Alice B. Stockham*.

Karezza, fully mastered, does ideal justice to those ascetics who against squandering sexual energy.

No strength is lost when practising this love game. Tenderly embraced, physically intimately united, but avoiding everything that could lead to an eruptive release of lust, the masters of this art often spend hours cosseted in spiritual rapture until the physical sensation of pleasure ebbs away harmoniously, without

either woman or man missing the slightest spasm of lust and energy spillage.

To get there, of course, requires some control, the subordination of the instinct to the dictates of the will, which should not actually be too difficult for the rune student.

However, where real love is lacking, karezza will hardly be in place. Men, like hunters after their prey, will find the forced restraint less appealing; just as little to women who have basically never loved, can never love, to whom the earth-shattering feeling is alien; women, like those Don Juan natures, confusing feeling with sensation, with that ardour that cries out again and again for the orgasm to which they are willessly addicted, a piece of nature, given over to the forces of instinct. And this spasm of lust, such women believe, is – love. Of course, they are no good for Karezza.

It doesn't work without emotional connection, without emotional involvement. Only what remains of kisses and tenderness after the orgiastic climax, even after years of togetherness, is love. – Unfortunately, this is rarely the case.

The intensification of the true feeling of love, however, is particularly important for Karezza, as *Cesare A. Dorelli* has pointed out in an extremely sensitive way.*)

So everyone should check themselves carefully – and, as far as possible, their partner – before they both set foot on the high path shown by the runes and Karezza.

Runic carezza

*) Cesare A. Dorelli: Karazza – The ideal method of love, its technique and its ethical content.

In preparation for the formation of a common force field and to strengthen it, the two love partners regularly practise the rune asanas described in the section on community work for a while. Bonding postures are to be favoured.

Mutual od exchange

- Both Od must be flawless – increases the tension forces of body and mind; to be performed consciously in the runic position, taking into account the appropriate chakras (stomach, spleen, root chakra), in the course of reciprocal magnetisation, also during the Karezza act.

Various options for Od transmission are available:

- a) With the strongest imagination, the odmagnetic fluid is accumulated in the sexual centre during inhalation and radiated into that of the partner during exhalation, which can take place simultaneously – or (better perhaps)
one of them stands on the levy, exhaling,
the other, at the same moment, inhaling to receive the agent, so that first the male part gives, the female part takes, then vice versa; and this alternately.
- b) The same practice as before,
only now the whole body is a single radiant Od surface acting on the partner.
- c) As taught in the transmutation process, the sexual energy is deliberately withdrawn from the physical procreative material and, combined with one's own radiant power (as in a) and b), is channelled to the other.
- d) If one partner needs special recharging, for example when their health is weakened or before the fulfilment

of a difficult task that requires the full use of all their strength, the other part functions exclusively as a source of vitality.

Reinforcing we refer a rune handle, – sound, – word, – Mantram. –

As the "Edda" proclaims, it is a matter of "grasping two lives in love". The powers of the Eh rune must be awakened.

Both runes stand close chest to chest in Eh-Asana, their bodies forming the Hagal rune at the same time.

In addition to the runic sound and word, they speak one of the appropriate meditation spells:

The all-loving power leads us spiritually, mentally and physically to a higher life.

or

High spiritual all-love waves flow into us and connect us in everlasting love.

or:

The sacred Eh rune power leads us from the two to the soul-spiritual one.

The meditations unequivocally point out that not everyone you like can be considered as a partner. Bonds made in the rune ritual take effect in the transcendence and can no longer be severed.

Before each karezza union – the highest visible symbol of the union of the dual souls on the transcendental plane – the lovers, after prior physical and odic purification and harmonious alignment of thoughts and feelings, charge themselves with the corresponding runic powers, which they later transfer in exchange in an intimate embrace, as shown above.

The introductory runic force absorption is followed by the binding position in Eh or Gibor Asana, or both are posed one after the other.

Seeking connection to the transcendent elemental powers of the rune Eh, the partners meditate mantrically:

Two waves of life, two ego waves, two ego wills, two souls
are united in the law of marriage and eternity.

And invoking the elemental powers of the last in the ring of runes – rune of the godhead, rune of the god-man at the same time, who found unity out duality:

Gibor and Gea, Gibor and Gifa,
two powers, two souls
marry, begetting, receiving,
in cosmic-ecstatic pleasure.

Witness and receive are not understood in the earthly sense, but in the higher sense, in the sense of the "holy marriage" of gnosis.

But where a child is longed for, the cultic attitude certainly draws an ego of a higher stage of development into the spell of the parents-to-be. –

Those to whom the mystery between rune and sexual relationship is revealed can make rune carezza even more impressive by performing special rune rituals.

Not forgetting *the joint transmutation of procreative powers* during the Karezza embrace.

With the strongest imagination, each of the partners transforms the sexual energies into life and spiritual power and leads them up from the sexual centre. A process that we are familiar with.

Only another thing can become effective – only hinted at by those in the know – when true love, spiritualised eroticism, and not base sexuality urges union, when the marriage of souls is celebrated at every karezza union. It is said that "the electric currents of erotic love can be transformed into those of the heart and the seeing will". Purified and dammed up by pure will, they

are prevented from flowing "downwards". As they ascend, they open hidden "valves" in the brain, centres of "enlightenment and knowledge".

The practices described go far beyond the effect of the simple Karezza process. And yet what the supporters of Karezza hold out the prospect of is not small:

Harmonious love and married life;

improvement in living conditions;

Increase intuition, concentration and decisiveness;

Increased personal radiance as a result of the transformation of the powers of procreation into magnetism;

Strengthening and healing of the partner through odic irradiation of diseased organs and life force supply in general.

Runic karezza, moreover, promises all those who are pure of mind another yet:

Redeemed from the dragging down, enslaving natural instinct of sex, united in the common vibrational force field through rune power and karezza technique, two world travellers merge in the purest lust of love, beyond all physicality, after eons of searching for each other.

OUTLOOK

We do not want to end our primer with the usual closing words, because we are by no means at the end, although we have covered a lot of ground.

We have – at least I believe – not made it too difficult for people in this world to learn to rethink where our work requires it. After all, we essentially started from the biological, confronting the claims of metaphysicians with the views and experiences of physicians, physicists and radiation researchers.

As a substructure, as a foundation, we would use the most elementary laws of life, rules of life that should have been common knowledge long ago. How much would be different in the world.

And everywhere, the main goal of the person doing the work is their own experience.

Seen in this light, our rune primer is by no means a typical occult book.

May it therefore become the *primer of life* for many. May the many reach for it. Not just occultists to try out yet another new system, but people struggling with life, doubters, weary of flat rationalism, people who ask in vain about the meaning and purpose of our being here, people struggling for success, who have so far been denied the place they deserve by virtue of their abilities.

But may the occultist who has gone through many schools finally find what he has been searching for so long. Perhaps he too will then confirm the words of the leader of a South American brotherhood who wrote to me:

"We can honestly say that runic work makes us much more satisfied than any other occult school.... ."

And surely many a man will hardly be content with what the primer promises, no matter how great the result; for now he will realise that, despite what he has achieved, he is only just entering the realm of runes.

Just as runic wisdom has a relationship to yoga, it is just as firmly rooted in all branches of transcendental activity, be it magic, manticism or the high realms of genuine mysticism.

Just as the streams of the runes connect us with the top and bottom of the radiant realms, their mana forces, the power of the ideas inherent in them, connect us with those spheres – or more modernly speaking – with those dimensions from which we originate, from which we are pushed, banished.

May the runes help us to regain our lost homeland.

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